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United Church report on homosexual ordination causes furor

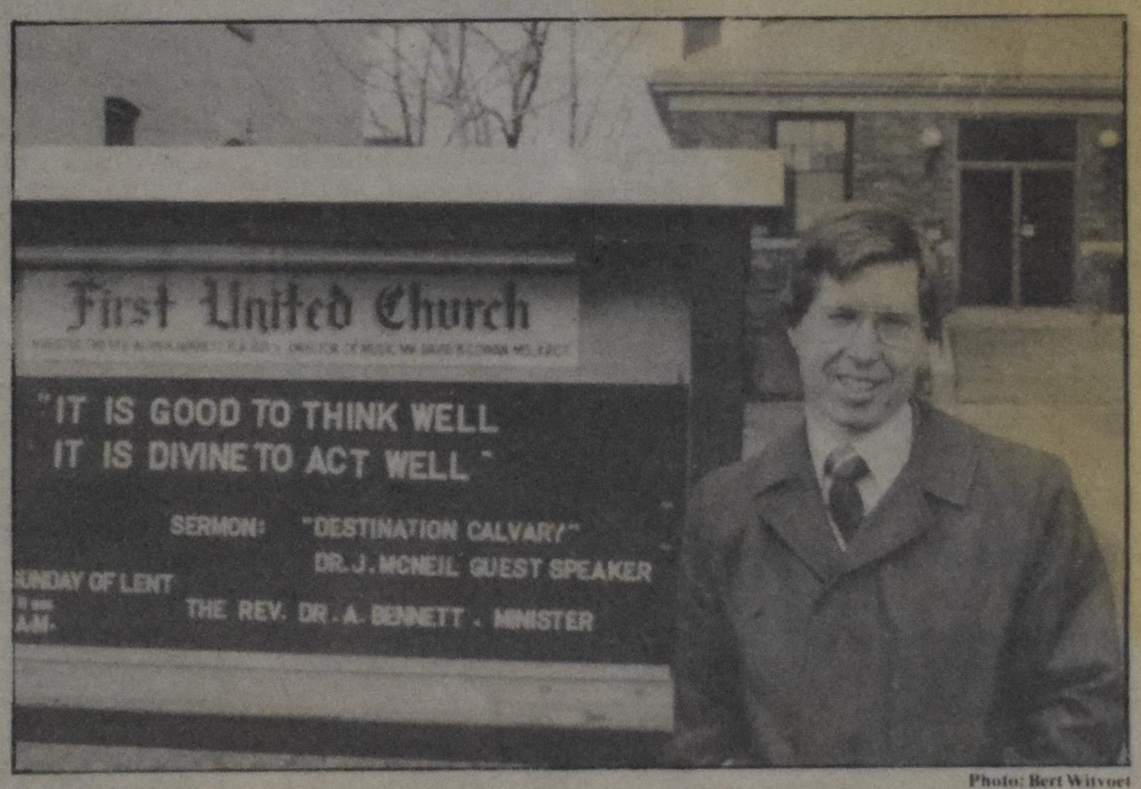
First United Church
"IT IS GOOD TO THINK WELL
IT IS DIVINE TO ACT WELL"
SERMON: "DESTINATION CALVARY"
DR. J. MCNEIL GUEST SPEAKER
THE REV. DR. A. BENNETT . MINISTER

Photo: Bert Witvoet

The Rev. Alan Bennett stands in front of the United Church he serves: "Homosexuality is not a 'gift.'"

Marian Van Til

TORONTO — A United Church study report recommending that homosexuals be allowed to be ordained is creating a stir nationwide. The report asserts that "sexual orientation, in and of itself, is not a barrier to participation in all aspects of the life and ministry of the church, including the ordered ministry." It recommends for commissioning and ordination "morally responsible, sexually active single adults, lesbian, gay and bisexual people ... on the same merits and standards as any other candidate."

The report will be either approved or rejected at the denomination's General Council meeting in August. The General Council is made up of clergy and lay people, and is comparable to a general synod in Reformed churches.

The United Church has 900,000 members across Canada. A similar report was presented to the General Council in 1984 but was not approved.

Predetermined report

The report was written by a 13-member committee appointed by the church's Division of Ministry Personnel and Education and its Division of Mission in Canada. Two committee members admit to being homosexual.

Rev. Alan Bennett of First United in St. Catharines, Ontario, questions the make up of the committee. "It was expected to be made up of people of a wide spectrum of views. But I have a problem when the people you're trying to study are part of the committee." Accepting input from them and making them a part of the group doing the study are quite different, he believes.

He likens it to studying Israeli military excesses with Zionists on the committee. "If you set out to come to a conclusion before you start, you can make a study say anything, depending on who's doing the studying," Bennett says.

Samplings of the opinions of "grass roots" church members indicate that a large majority are disturbed by it. Bennett himself estimates that "if we were to take a poll, somewhere around 95 per cent — I might be wrong, that might be 93 per cent or 96 per cent — would respond with a resounding "no."

Bennett, who has many contacts with

Continued on page 3 ...

Bishop warns of losing link to land

Paul De Groot

EDMONTON — It is a long way, geographically and spiritually, from Bishop Matthias Schmidt's diocese in Bahia, Brazil, to Alberta.

But Schmidt sees some uncomfortable resemblances between what has happened to most of the people in the Roman Catholic diocese of Ruy Barbosa, and what is happening on Canadian farms.

A Generation ago, people farmed their own land, or land which they thought was their own, the 27-year veteran of ministry in Brazil said during an interview in Edmonton.

"It was a poor living, but there was no hunger and they didn't lack the basic needs of life."

Changes in law and the success of powerful landowners in rousting people off the land means that today, most of Schmidt's flock are day labourers on large cattle ranches or coffee plantations. They no longer live in the countryside because landowners will not permit that. Instead, they live in villages and commute, sometimes leaving at 4 a.m. and returning at 7 p.m.

They are paid on the basis of their production — cans of coffee picked, plants hoed, plants fertilized — and might earn $4 on a good day, less than a dollar on a bad one.

Independent farmers threatened

The situation is most acute in Northern Brazil. In the south, European settlers were able to obtain their own land from the government through a mechanism similar to the Homestead Acts in Canada and the United States. Schmidt says the ability of people to own their own land has created a very different society, in which people are wealthier, healthier and better educated than those in the north.

But farmers in the south have experienced many of the pressures of those in North America: rising fuel prices, rising fertilizer prices, lower commodity prices and high interest rates. As a result, the land is increasingly falling into the hands of banks, insurance companies and even airlines, who take the land out of production, remove anyone who might be living on it, and hold it for speculation.

A native of Kansas, Schmidt knows a little about losing one's ties with the land. "I was born in 1931, my dad died in 1932, the drought of 1933 killed all our cattle, and in 1934 our house burned down." The family migrated to a nearby town, where his mother found work.

Tackling the issues

In Brazil "there are about 20 million people (out of a population of about 135 million) who are moving around, looking for work."

Most of that movement is from the rural areas to the cities, as farms are amalgamated and mechanized. In the cities, the newcomers help keep wage costs low for the country's burgeoning industrial sector.

Brazilian bishops, noted for their progressive social statements, have

Continued on page 2 ...

Thinkbit

Civilization is leaking and leaking badly. There are more holes in the dike than there are fingers.

Margaret Atwood in *The Humanist*, Sept./ Oct. 1987

Stott tells Inter-Varsity to be conservative radicals

Photo: Robert VanderVennen

Rev. John Stott congratulates Inter-Varsity at its 60th anniversary.

Robert VanderVennen

TORONTO — Challenged by British pastor John Stott to exhibit balanced and biblical Christianity, Inter-Varsity Christian Fellowship recently celebrated 60 years of service in Canada at a banquet attended by 1,200 supporters.

Primarily a Christian ministry to students, Inter-Varsity's 151 staff employees in Canada are active in public high schools, colleges and universities, in a camping ministry known as Pioneer Camps, through Nurses Christian Fellowship and Spectrum audiovisual productions. Its emphases are evangelism, personal growth through group Bible study and prayer, and integration of Christian faith and studies.

Inter-Varsity came to Canada from England in 1928, and in turn, Canadians started Inter-Varsity work in the United States in 1941. Inter-Varsity's massive missions conferences,

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In this issue:

Stopping abortions is a long-term effort says Paul Marshall p.10
Bert Witvoet recounts an event on a bus in Lethbridge p.11
Homebirthing starts things off right, says Fred Tamminga pp.12,13
Henry Knoop talks about two responses to television p.14
Clarence Visser shares his feelings about real freedom p.16

News

Bishop warns of losing link to land

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tackled this and other social issues with gusto. But Schmidt recognizes that they are up against powerful forces, ranging from the many landowners who consider that they have an absolute right to do what they want with their land, to forces within the church itself.

"I am at the point where I have to say that the right to life is more important than the right to private property," said Schmidt, a slim, informal man who kicks off his sandals and sits crosslegged in an easy chair.

"We respect private property and defend it, but it is not an absolute right to the point that it can cause the death of many people."

Things come to exactly that in Brazil. Private armies have used armed force to clear the land of peasants. Priests and bishops, including Schmidt, have received death threats.

While some of the landowners show respect for their workers, many of them are absentee owners who leave their farms in the hands of trusted lieutenants with instructions to do whatever they can to make the property as profitable as possible.

Rural values

Reflecting on the spiritual values associated with rural life in a healthy society, Schmidt says that some of the talk about the return of the family farm is unrealistic, but "there are some values specifically connected with the land."

One is freedom.

"A man who runs a farm has a liberty which he loses when he gets into a salaried type of living. He can start working at 4 a.m. or at 9 a.m. He can farm from sunup to sundown for many days, and then not at all for three or four days."

"I find that people in my area prefer to take a job for a certain amount of money to complete it, rather than on a daily basis. A man will say 'I'll take the stumps out of your land for this many dollars.' The landowner probably saves money because the job gets done faster than if he paid someone so much a day to do it, but the worker also has his freedom."

Another important value is "contact with the soil, in your hands and your feet."

"There are psychological values which are difficult to put into words, which come from a link with the process of harvesting and growing. This you often lose when you become highly mechanized and profit-oriented."

Schmidt finds that agriculturalists who make their own living from the land have deep spiritual ties to nature.

"They see themselves as dependent on the supreme being, even if they are not Christian. They know they cannot grow unless it rains or they get a certain amount of sun."

With that comes humility and a sometimes startling sense of hospitality and openness to others, Schmidt says.

"I have seen people who have almost nothing, but if they find someone with even less, they will share what they have."

Stott tells Inter-Varsity to be conservative radicals

... continued from page 1.
held every three years at Urbana, Illinois, were actually started in Canada, with the first one held at the University of Toronto in 1946.

Call for conservative radical Christians

John Stott challenged Inter-Varsity and its people to live a Christianity that is balanced, not distorted by one extreme or another. He urged his hearers to follow the model of Jesus in his submission to the Bible as the foundation of life. He said that balanced biblical Christianity is simultaneously conservative and radical. He said that to be conservative — or better, to be conservationist — is to guard the biblical deposit of truth and be faithful to it, to hold on to what is good.

But Stott then pointed out that a danger of being conservative is to become stuck in mud which turns into concrete. A conservative temperament which resists all change is foreign to the mentality of Jesus who challenged the conventional wisdom of his day on such issues as the place of women and sabbath observance.

"Jesus was conservative to scripture but radical in his application of it," said Stott. We must be radical in our willingness to challenge what is merely cultural or traditional rather than scriptural, he added, and we must subject traditional beliefs to radical biblical scrutiny.

The Holy Spirit is an agent of change, change of hearts and also of structures, said Stott. We must be more open to what God tries to say to us, not just what we want him to say.

"Christian integration requires the combining of a radical and a conservative mentality and the combining of mind and heart," Stott concluded.

Sharing the platform for the celebration were many dedicated leaders of past decades, including 90-year-old Rev. Noel Palmer who became head of Inter-Varsity of Canada in 1930. Prayer of thanksgiving for the past was offered by Yvonne Woods, widow of Stacey Woods, General Director for 18 years starting in 1934. With current General Director James Berney, past General Directors in attendance were Wilber Sutherland and Donald MacLeod, and tribute was paid to Samuel Escobar who was not able to attend. Cathie Nicoll and Vincent "Cobber" Craven were thanked for long and fruitful years of service. MP John Reimer brought the congratulations of Prime Minister Mulroney.

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BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest, Clarence Joldersma

A tenth anniversary for PCBs

In the middle of the dairy farms and poultry operations that dot the Niagara peninsula lies the small, quiet — and now, quite famous — town of Smithville. Its fame lies not in its service to surrounding farmers but for its storage of PCBs.

Ten years ago a company was given a licence to use a site in Smithville for transferring and storing PCBs. In 1985 the company went out of business and abandoned the site. It contained, according to *The Hamilton Spectator*, well over 340,000 litres (75,000 gallons) of PCBs. A significant proportion of the PCBs, tens of thousands of litres, escaped out of the abandoned containers and into the soil beneath the site, threatening the town's water supply. Ontario's Ministry of Environment, which is now in charge of the site, has cleaned it up and secured the containers. All that remains to be done is disposal of the above-ground PCBs and clean-up of the contaminated soil and rock before the PCBs spread too far.

Versatile but hazardous

PCBs, polychlorinated biphenyls, are a group of over 200 similar chemicals composed of a double ring of carbon atoms with a few chlorine atoms stuck onto them. The fact that they can't burn easily and that they don't conduct electricity well has made them ideal as an insulating material in electrical transformers, although according to Environment Canada they have been used in at least 18 other products and processes — from adhesives and sealants to paints and carbonless copying paper. PCBs clearly are a versatile group of chemicals.

Although they are versatile, PCBs also have some harmful effects. Environment Canada's 1986 booklet on PCBs lists eating PCB-contaminated foods, inhaling PCB-contaminated air and absorbing PCBs through the skin as the most likely means of contact. Eating up to two grams of PCBs causes severe skin eruptions, eye discharge, jaundice, edema, stomach pains and intestinal problems. PCBs have caused cancer in laboratory animals and, according to the UN's World Health Organization, PCBs should be regarded as carcinogenic in humans. Significantly, in December 1987, Ontario's Ministry of Labour ruled that PCBs are a probable cause of liver and gall bladder cancer in humans. This ruling, according to *The Hamilton Spectator*, will clear the way for claims made to the Workman's Compensation Board. PCBs, it seems, are a group of chemicals that need to be treated with gloves on.

Because of their hazardous natures, PCBs were banned in 1977 from all products except for electrical transformers. By 1985 transformers, too could no longer be produced using PCBs. At the same time it became an offence to release PCBs into the environment.

They're still around

However, as is usually the case, the barn door was closed after the horse had escaped. Acceptable levels, according to *The Hamilton Spectator*, are three parts per billion (ppb). Yet a 1986 Statistics Canada publication reports PCBs levels (in 1983) of up to 600 parts per billion (ppb) in Spotted Shiners (a fish), of up to 80 parts per million (ppm) in Herring Gull eggs and up to 11 ppm in Atlantic sea bird eggs. PCBs, although they have been banned, are still very much in the environment, and almost all of us have been in contact with them.

The residents of Smithville and its surrounding areas are acutely worried. A planned burning — at a cost to taxpayers of up to $16-million — of the stored PCBs in a 1200 degree Celcius furnace will destroy 99.999% of the PCBs; that leaves over 350 litres of PCBs in the air. The cost and complexity of the stored PCBs' cleanup dwarfs by comparison to the cleanup of the soil underneath the site. The cleanup must occur before the PCBs reach the underground aquifer from which rural residents get water for themselves and their livestock.

The tragedy in all of this is that we do not seem to be able to realistically predict beforehand the health and environmental threats of useful chemicals. Up to 10 years ago, PCBs were thought to be safe and very useful. Now, 10 years later, the proportions of the problem of PCBs in Smithville are, in terms of costs and severity, a nightmare. To avoid these kinds of situations we probably need more extensive testing and tighter government controls. However, that's not enough. What is needed is a lifestyle for our society that depends less on chemicals such as PCBs. We need creative alternatives and a collective will to use them.

Clarence Joldersma teaches science at Smithville District Christian High in Smithville, Ont.

Pressreview

Carl D. Tuyl

The abortion issue divides our nation. That same division also plagues the government. The cabinet huddled in retreat and Mulroney met with the Conservative caucus, but no consensus for a draft legislation could be developed. It is interesting in this connection, to know that the church, almost since its New Testament-beginning, has held three views about the origin of the soul. *Pre-existentialists* held that souls existed in a state previous to earthly life; *traducianism* believed that souls were inserted into bodies by the act of propagation of the parents, and *creationism* saw the soul come into being as a result of a creative act of God, the time of which cannot be precisely determined.

★★★★

The proposed conflict-of-interest legislation is meeting heavy resistance from the spouses of members of the House of Commons, including spouses of the Conservative members who are split 50-50 on the bill. Many MPs themselves are not too enthusiastic either. The boys on the backbenches are beginning to assert themselves more and more. They are no longer the passive vote-fodder of earlier days. Both Monsieur Mulroney, as well as John Turner cannot enforce the iron-fist rule anymore.

★★★★

The Liberal Party, like the compost heap in my garden, is in a state of advanced decomposition. In spite of Turner's wardrobe consultations and speech training in New York he has not succeeded in impressing the nation or members of his staff who have left him in monotonous succession. The Liberals, and perhaps even the nation, remember Chretien with regret. Number one in the hearts, he was; remember? There was never much doubt about where he stood on any issue.

★★★★

Canada's only NDP-premier, Howard Pawley of Manitoba, who rules that province with a mini-majority, also has a bit of a political problem. His party is against the Meech Lake Accord but the premier himself is favourably inclined toward that constitutional agreement. A situation like that requires some politically skilled balancing act, which Pawley performed adroitly, by taking aim at the common enemy: the trade agreement with the U.S. The premier has more trouble on his agenda. Manitoba doctors want a 14 per cent pay raise, and threaten to strike if their demands are not met.

★★★★

If all plans succeed we might need a traffic cop at the North Pole. At least three expeditions set out to reach that fascinating destination. One such group consisting of Canadian and Soviet members left from Russia's northern tip. And one lady is doing it on her own.

★★★★

Do you know what the bank's computers are doing to your account? Not too many people know. Canada's major banks lost $3-billion last year in bad foreign debts. Are they trying to get the money back from us?

★★★★

Somewhere on the back pages of a paper was the best news I have read in the last 10 years. A Kremlin parliamentary committee was told that the missile factory at Votikinsk in the Urals had started to build baby carriages. And to prove that we are well-informed about Soviet affairs we report here the title of Raisa Gorbachev's Ph.D. dissertation: "The Formation of New Features in the Daily Lives of Kolkniz Peasantry — Results of Sociological Investigation in the Stravapol Region." We know that many of you will rush to buy this work; it is available from the Moscow State University, Hurry, hurry!

★★★★

The Israelis are getting as worked up about the press as the lily-white powerbrokers in South Africa. An increasingly strong voice in Canada, as well as in South Africa itself, is asking for the breaking of diplomatic relations. Nobel Peace Prize winner Archbishop Desmond Tutu is calling on all Western nations to sever relations with Pretoria. External Affairs Minister Joe Clark has recalled our ambassador, but counselled in the House of Commons against more drastic diplomatic measures. In South Africa itself there is growing support for the party which advocates strict adherence to apartheid.

★★★★

Your correspondent is experiencing a bit of a crisis as a result of loss of self-esteem. I hear and read of all kinds of people who are having private conversations with God, and I feel left out. But then again maybe alphabetical order is at work. First this Bakker fellow had an "in," then Roberts was told to raise eight-million bucks, then Robertson was told to run for President; we all know what happened under S. Bad connection, I guess. Anyway T is next. Who knows?

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

United Church report on homosexual ordination causes furor

... continued from page 1.

Reformed Christians, thinks that "the average United Church member is pretty similar to the average Christian Reformed Church member — maybe a little more 'liberal' on some issues — but pretty much the same." His assessment is that the report is a product of a committee appointed by a church leadership which is "miles in a different direction from" (he wouldn't call it "ahead of") a huge majority of its membership.

Disapproval widespread

The reaction of a 26-year-old female elder from a mid-sized Ontario city is not unlike reactions from across the country (she requested anonymity): "I'm appalled," she says. "I have a feeling most of my church will feel the same way, including my minister. I'm curious to know what they [church leaders] are going to use for their basis, to prove their views are right."

A British Columbia woman, 38, who disagrees with the report, thinks the press has presented it as if it were law. She says, "We'll worry about it and then take action *if* the thing gets passed."

Evangelicals within the denomination, represented by Rev. John Tweedie, executive director of the 3,500-member Renewal Fellowship, say the church is drifting from its Christian roots. Tweedie feels that is why members have been leaving the church in increasing numbers.

"This latest report is going to cause even more people to leave," he predicts. He cites at least two congregations in the West who have said they will do just that if the report is approved. Tweedie also knows of a group of six ministers in one city who will form their own association if the report is approved, he says, but is reluctant to name names and places.

Part of the report says: "There is a variety of sexual orientations: homosexual, bisexual and heterosexual. We affirm the acceptance of all human beings as persons made in the image of God regardless of their sexual orientation."

The report rejects a literal reading of scripture. It says that "the church has sought to be guided by the spirit and mind of Christ rather than the letter of the law." Church leaders who support the report see the Bible's condemnation of homosexual acts as one of the "culturally conditioned" laws by which we are no longer bound.

Homosexuality not a gift

Bennett has a problem with that. It's true, he admits, that there are many biblical directives — laws against charging interest on money lent, for example — that we believe are no longer applicable. But, he says, "in order to hold up homosexuality as something that is sufficiently good that you're recommending it to the world, you'd have to see it as a gift."

"I don't see it as a gift. I see it as part of a fallen world, part of brokenness, something in the same category as having a Downs Syndrome child. It's there, it touches a lot of people. I want to be compassionate and understanding but I cannot hold it up as a gift of God."

"*Anyone* is very welcome to be involved in worship in the church," he continues, "but I don't think it's appropriate for homosexuals to be leaders who hold themselves up as examples for us."

Two of the 13 committee members who wrote the report dissented from the majority. One of them, Rev. John Howard of Barrie, Ontario, says the issue is "forcing us to look at how we approach the Bible."

"Are we going to believe in current psychological theories or believe what the scriptures say?" he asks.

The committee's majority acknowledges that the report's passage would increase divisions within the United Church, but they believe they are right just as strongly as do those on the other side of the issue.

They believe they are going "where the truth is pointing," according to Rev. Boyd Hiscock, executive secretary of the Newfoundland and Labrador Conference. "What the church is saying," he concludes, "is that gays and lesbians can be good Christians. Whether you can go for that or not is an issue that has to be decided."

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Editorial

The meaning of humankind and marriage are not negotiable

The United Church report calling for the ordination of practising homosexuals also urges a greater acceptance of other non-traditional lifestyles, including premarital sex and common-law marriages. The media focus has been mainly on the ordination of homosexuals, probably because there is an identifiable group of gays and lesbians out there, calling for greater recognition. There is no political force issuing from the premarital-sex and common-law lifestyles.

Different strands

An initial response to the report might be that it contains presentations on disparate matters. The issue of homosexual practice seems far removed from the issue of premarital sex and common-law marriages.

Common-law marriages, although falling short of God's requirements for marriage, are not necessarily immoral relationships, especially not when they concern couples that are faithful to each other. Such people are not living in sin so much as in ignorance of the beauty of community-building relationships which honour God. Unless promiscuity is involved, the worst one can say about these unofficial contracts is that they are based on limited commitment to the marriage, to the community and to God.

Premarital sex is another area that needs careful discernment. (We're talking about sex that is expected to lead into marriage, not about indiscriminate sleeping around.) Some couples get engaged in order to sleep or live together until they get married. Theirs is a kind of temporary common-law marriage. Other couples "go too far," but have no philosophy about it or entertain some silly notion about love being all that is required for sexual intimacy. The Church is learning not to judge too hastily or harshly here. He or she that is without sin cast the first stone.

Homosexual relationships are a much more serious matter, however. Unlike common-law marriages and premarital sex, it is not merely a foolish or sinful use of God's gifts. There is reason to question the gift itself. Did God create mankind male and male, female and female? Scripture speaks loud and clear on the composition of what was created. So do the laws of procreation.

A common thread

Even though the issues are not of the same value, the report does hang together by virtue of a single vision. What all the recommendations have in common is that they ask not only for acceptance of the person, but also for acceptance of the person's lifestyle. And in each case the church is asked to accept a lifestyle that negates a view the Church has held about the state of marriage throughout the ages.

It's the underlying vision of the report that especially needs to be addressed and refuted. For centuries the Church has echoed the Creator's own words that when He created humankind male and female, that composition was very good. There is no need to qualify that word of approval in the twentieth century. We may still rejoice in God's wisdom as He calls on us to honour marriages between men and women only (no homosexual unions), marriages which are publicly solemnized and witnessed (no common-law marriages), marriages which genuinely unlock the door to the room of complete intimacy (no premarital unlocking).

The resolution of the United Church committee may be interpreted by some as an act of love. In essence it is a declaration of the self-rule of fallen man and a rejection of "the institution, purpose and obligations of the marriage state." (from a liturgical form for the solemnization of marriage).

We hope the United Church General Council, which meets in August, will turn down this harmful report.

BW

Baby knew better than doctor

At the time that we were editing Fred Tamminga's article on home birthing (see pp. 12,13), an event was taking place in a southern Ontario town that vividly illustrates Fred's point that medicine can take the joy out of birthing.

A woman who had moved from one town to another during her pregnancy, was urged to take birth-inducing tablets because the baby was thought to be two weeks late and the doctor was going on holidays for two weeks. Ultrasound tests had indicated a mid-February baby, and the date was already Mar. 4. However, a previous ultrasound test taken in the town she had moved from had indicated a March baby.

Sure enough, in the last few weeks of February, the woman experienced activity within her that suggested that the baby's birth was imminent. Was it the ultrasound results that evoked these symptoms? The baby took no notice of the tests and refused to come. So, the birth was induced, and the baby was ejected from the womb on Mar. 4, two weeks "late." Not really two weeks late. When the doctor examined the vernix (a white film covering the baby), he concluded from its colour and texture that the baby was two weeks early.

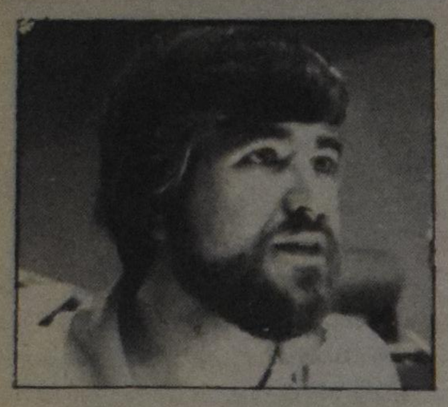
The mother, who had given birth to a child before, found that the delivery went so much faster this time than before, that she lost control of her contractions and that the pain was much more continuous. In fact, she tore. She vowed that she would not give consent to an induced birth as easily the next time around.

The moral of the story is not that old towns are better than new towns, nor that science is totally unreliable. But what does show through rather clearly is that 1) medicine is an art-science not an exact science, and 2) that hospitalized people should not easily surrender their responsibility for decision making. They should not place too much trust in the fallible and interpretive human activity of practising medicine.

Perhaps the time has come to return to the practice of home-birthing with the assistance of a midwife, using hospitals as back-up systems.

BW

JUST A MOMENT/HERMAN PRAAMSMA



'One language held his heart and lip,
straight onward to his goal he trod,
and proved the highest statesmanship:
obedience to the voice of God."
(John Greenleaf Whittier, 1807 - 1892, *Charles Sumner*, stanza 17.)

John Greenleaf Whittier has sometimes been called the poet laureate of New England. His conviction was that of a passive, non-resisting Quaker who had a passion for the abolition of slavery. Whittier did not become famous until his later years; but then he became so popular that he was constantly surrounded by admirers. Those were the days when he always put on his hat before answering the door so that people would think he was on the point of going out.

The words Whittier wrote in praise of Charles Sumner could have been applied to himself. Obedience to the voice of God, to the small, still inner voice of conscience, set the direction for his anti-slavery activities. The goal was obedience to God's Word. Whittier's life was a struggle in the direction of that goal.

I thought of that when I attended a leadership conference last week in Chicago. The conference was sponsored by Church Growth, Inc.

One of the things that was stressed often was the importance of *goal setting*. Now we've all heard, many times, about goal setting. We know the slogans — such as, "failing to plan is planning to fail." But the way one person, Dr. Roger Bergfalk, put it, struck me.

Bergfalk suggested that church leaders make two lists. In the first column, you list where your church is in actual fact: what it does, how it acts to its own members and to others, what its programs are and the like. In the second column you list what God wants your church to be in its relationships and actions. The second column is the goal towards which you are to strive. And it is in the gap between the two (and there will always be a gap!) where you want to be as leaders in the church. Your goal ought always to be to move from where you are to where you ought to be.

Think about it. And then think about it again and apply it to your own individual situation as well. Are you hanging back, satisfied with where you are, an immovable object? Or are you moving into the gap?

The Bible tells us that we need to be struggling, reaching for the goal, running the race that is set before us. Paul presents the motivation: "Not that I have already obtained this or am already perfect; but I press on to make it my own, because Christ Jesus has made me his own ... I press on towards the goal for the prize of the upward call of God in Christ Jesus. Let those of you who are mature be thus minded ...." (Phil. 3:12-15)

Herman Praamsma is pastor of Fellowship Christian Reformed Church, Rexdale, Ont.

Longer Letter

Prison abuse — farce or facts?

I was pleased to read Mr. J. Braacx's comments (C.C., Mar. 4) on my article concerning the appalling, inhumane and cruel conditions of Millhaven (C.C., Jan. 29). First let me thank you for taking the time to express your thoughts about the matter. There is much that we agree on. Like yourself, I also feel that it would take too much space to answer all the allegations that you have made, but, again like yourself, let me address a few.

I am in agreement with you that breaking laws involves consequences, whether they be the laws of God, criminal laws or even the laws of physics. Jumping off a building might be fun, but the consequences will be painful. Also like yourself, I disagree with revenge and torture.

Cruelty not part of sentence

But where we strongly disagree is in the frightening idea and belief that prisons are for punishment. The consequences of breaking a law are intended to be the loss of one's freedom and the removal of that individual from society for a fixed period of time as set down by the courts. Nowhere does the criminal code call for these people to suffer on a daily basis. To be locked in such an atmosphere as exists in Millhaven, where mental torture and physical abuse is a fact, leaves many of those incarcerated in that hell hole no choice but to believe that revenge *is* part of the sentence.

In the fourth chapter of Genesis, Cain is removed from his home, yet he is assured by God that no one will hurt him. The penalty for his crime can be identified with our current system of incarceration. Contrarily, and as my article was meant to point out, conditions in Millhaven are disgusting and unacceptable. Yet, many feel that such mistreatment should be part of the punishment.

Closer to home for you would be the record of Ocala which has been in the media just recently regarding conditions (filth, beatings, bad food, over-crowding, etc.). And, of course, there is that priceless piece of real estate, Kent Penitentiary. It might be interesting for the readers of C.C. to read about some of the prisons in B.C.

Mr. Braacx, how very fortunate you have been not to have stayed in one of these places. It is important to remember that someone attempting to comment on something he has not experienced is unlikely to hold much insight.

Local economy speaks loudly

Yet, Mr. Braacx, I find myself in agreement with another of your comments. The money for the operation of these places *does* come from the tax-payers. But that was not what I was addressing in the article. I was attempting to point out that sometimes people, even though they know that others are suffering, will look the other way if there is a possibility that objection or reform could jeopardize their income.

Many people in the area here are quite aware of what takes place inside these places, but, 50 to 60 million dollars a year to the *local* economy (through wages and government contracts to local industry) speaks much louder than the suffering of those who, as you put it, "are criminals, people who have no respect for someone else's life and/or property. Some have killed, others have raped and/or ruined fruitful lives and have caused immeasurable harm to innocent victims." Don't fool yourself into believing that treating people like animals will instil in either those abused or their abusers a respect for human life.

And since you brought up taxes, let me inform you that I also pay taxes. That's right, I also file with Revenue Canada. I have forwarded a copy of my tax return for 1986 to the editor. So, if you wish a copy, contact him. You probably didn't know that prisoners pay taxes. But like I said earlier, if you don't know the facts about these places, then how can you know that I pay taxes?

No public repentance

Finally, we are once again in agreement that in the article there was no, as you put it, "sincere expression of remorse and repentance to God first and to society also." That was because the article was not about repentance and remorse. Its purpose lay elsewhere.

I am glad that I did not attempt to sell my feelings about these matters to the readers. They are between God and me. If you are looking for public confessions, you may wish to read the *National Enquirer*. I intended no form of public display in the hope of convincing people that I have repented.

And regardless of my personal position, the abuse of life in Millhaven exists. All people are defenseless and vulnerable while in prison. And all are human beings.

I would suggest that you read the editorial "A Disgusting Repentance" (C.C., Mar. 4), which ironically appeared above your letter. It saddens me that you would judge my repentance or remorse without knowing me and based on an article concerning the conditions of a prison. But that is what happens when people lean on public display or try to publicly analyse another's repentance and remorse. God looks for remorse in the heart, not on the pages of C.C.

So as you can see, we agree on a lot. Hopefully, we may now agree that unless you have been in prison, it is extremely difficult to understand life in prison or attempt to rationally debate the matter. When issues are brought forward without the facts, then it is (if I may borrow your allegation) a farce.

In closing let me share this with you: "Remember those in prison as if you were their fellow prisoners, and those who are mistreated as if you yourselves were suffering." (Hebrews 13:3)

Ron Dube,
Kingston, Ont.

Letters

Rejects "faithfulness" statement

This is in reference to the letter of Hendrik Hart in C.C. of Mar. 4, 1988, under the heading "Homosexuality does not equal promiscuity."

Dr. Hart writes "... not all homosexuals are promiscuous. Not even those homosexuals who are sexually expressive. Homosexuals also know couples who live in faithful relationship ..."

Within the Reformed community the above is still a shocking statement; or so I hope. The Word of God clearly identifies practising homosexuality as sin. Consequently, we reject Dr. Hart's viewpoint.

John VanVeen,
London, Ont.

Jake Epp compromised on abortion

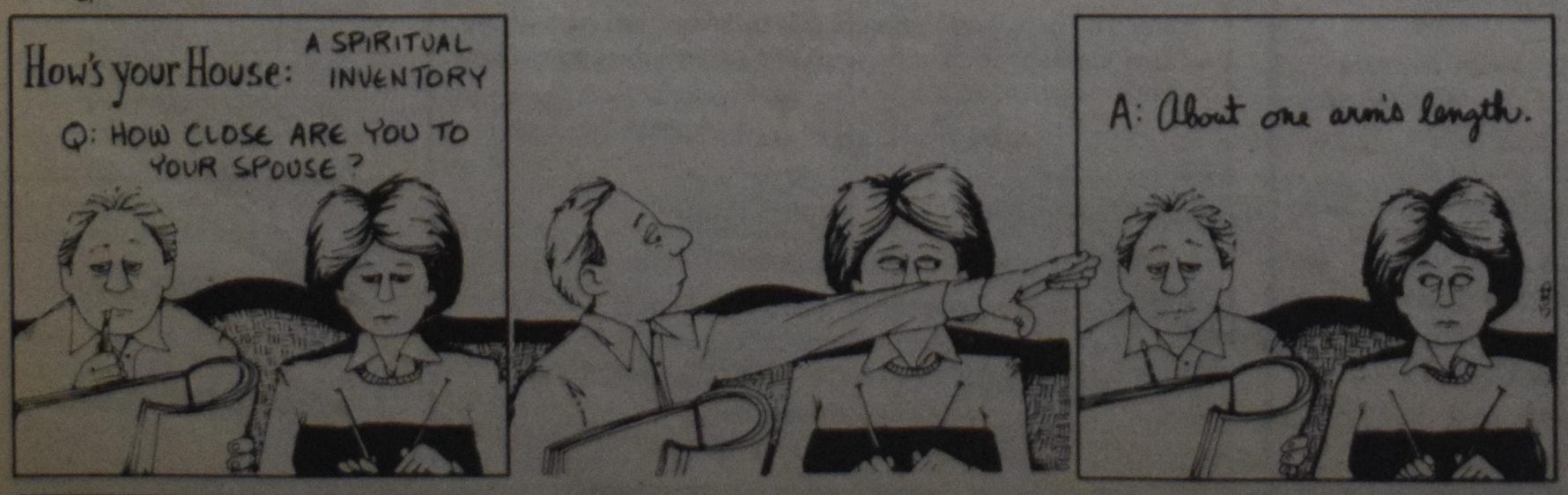
Your paper of Feb. 19, 1988, had a news story on Health Minister Jake Epp — "Epp orients Christian doctors, lawyers re abortion." According to Jake Epp, Christians may not impose their abortion views on society because that would restrict the basic freedom of others. The Bible tells a different story.

We have only one basic freedom in Christ the Lord. All who follow him by the Word of God have life by faith. The religious humanist, socialist and nihilist deny God's commandments and compromise on abortion.

Health Minister Jake Epp separated God's sovereignty and law from government and family life. He is wrong.

Ed Numan.
Smithers, B.C.

Beyond Belief



Church

Marian Van Til, church page editor

Oral Roberts ends tuition fund linked to "death threat from God"

TULSA, Okla. (EP) — Oral Roberts, who inspired detractors and donations last year when he said God would "call him home" if he failed to raise $8-million for medical scholarships, has cancelled the scholarship program that was a matter of "life and death" for him in 1987.

Critics say Roberts broke a promise to his students by cancelling the scholarship-loan assistance program. "It's a breach of contract with the students," said evangelical fundraiser Don L. Mangino of Tulsa. "The question is, what happened to the $8-million?"

Dr. Larry Edwards, dean of the medical school at Oral Roberts University, said in a statement that the scholarship program was cancelled because of financial problems and because of a change in strategy for providing medical missionaries. A spokesperson for Edwards said the $8-million raised by Roberts last year was used for scholarships and other medical school expenses.

The original program let medical students graduate debt-free by serving for four years as medical missionaries after graduation. Students who failed to fulfil their missionary contract are required to pay back about $22,000 for each year they received the scholarship, plus 18 per cent interest. Currently 117 students are in the scholarship-loan program.

Edwards refused to be interviewed by EP News, but had his secretary read a lengthy statement which contained no explanation for the scholarship cancellation. The statement did say, however, "President Roberts was called to raise up a medical school, but not to provide the expenses for healing team missions overseas."

Bible in 1,800 languages

NEW YORK, N.Y. (EP) — The American Bible Society reported Feb. 5 that the number of "scripture languages" increased by 36 in 1987. This brings the total number of languages with at least one published book of the Bible to 1,884. Some of those may have only the Psalms, one of the gospels, or only an epistle translated, but even one book is a first step towards the entire Bible in that language, said the report. There are complete Bibles translated into 303 languages worldwide, and 670 languages have the complete New Testament, according to ABS.

Australian Presbyterians debate freemasonry

SYDNEY (RES) — A vigorous debate on the issue of freemasonry has developed within the Presbyterian Church of Australia. Readers of the church's magazine, *Australian Presbyterian Life*, have been denouncing and defending freemasonry. For several months, the issue has appeared in its letters column.

The discussion has been provoked by a report on freemasonry received by the 1987 General Assembly in Queensland, which was negative and implicitly called it blasphemy. The problem that is now developing is that many elders within PCAU have now declared that they are freemasons, and members are now wondering what is to become of those persons.

Defenders of freemasonry have attempted to refute the charges leveled against them. Both pastors and elders have revealed that they are members and testify that they find no conflict between their faith and their participation in the masonic lodges.

Shall the church bless divorce?

APELDOORN, The Netherlands (RES) — The Netherlands church world was startled in December by the news that a Reformed Church (GKN) held a service in which a divorce was blessed and "instituted." A closed service was held in Delfzijl, Groningen, with a Netherlands Reformed Church (NHK) pastor presiding.

As the press began to inquire about this event, they sought an opinion from M. Loran, the secretary of the Reformed Commission on Family and Church Affairs. Loran offered the opinion that it was about time that the church said that divorce was not a sin. The only reason he gave was that "there is not a dog who still calls divorce a sin." He called the action a "courageous" one, and said it was "fortunate" that it was not formally forbidden. The only criticism that he had was that the service was closed, whereas it should have been open.

Dutch commentators pointed out that there were liturgies for divorce in other lands, and that a recent book of liturgies in Dutch had included such a liturgy. That liturgy requested "grace for our sins," whereas Loran and the local Delfzijl church were apparently giving a blessing.

Big spenders

Canadians now spend more than $3.5-billion annually on lottery tickets. In 1980, they spent a mere $500,000. Residents of B.C., Quebec and Ontario are among the world's 20 top lottery spenders on a per capita basis.

from the Mennonite Brethren Herald

South African Anglicans in furor over violence

CAPE TOWN (RES) — South African Anglican leaders have hotly protested the suggestion that they approved violence when they approved the Lusaka Document. The Lusaka Document was issued by a WCC consultation in May and states in part: "While remaining committed to peaceful change, we recognize that the nature of the South Africa regime ... compels the opposition movements to the use of force along with other means to end oppression."

The Anglican Church's top executive body, the Provincial Standing Committee, approved the document unanimously, saying that it "understood the pressures which have led the liberation movements to respond to violence with violence."

When the South African Broadcasting System reported that the Anglicans were encouraging violence, the Anglicans protested vigorously. Desmond Tutu, the Anglican Archbishop of Cape Town said that the document appealed very strongly to find ways of promoting change peacefully. Duncan Buchanan, the Bishop of Johannesburg, said the Anglicans reject violence. Bishop of Pretoria Richard Kraft said that the council was only expressing some sympathetic understanding of the pressures on the liberation movements.

Pope to make ninth Latin American trip

VATICAN CITY, Rome (EP) — The Vatican announced last month that Pope John Paul the Second will make his ninth papal trip to Latin America, visiting Uruguay, Bolivia, Paraguay, and Peru in May. It will be the first time a Roman Catholic pontiff has visited Bolivia or Paraguay. The Pope visited Peru three years ago, and will return May 15 to attend the closing session of the Eucharistic Congress of the Bolivarian countries which include Colombia, Bolivia, Ecuador, Peru and Venezuela. The pontiff plans to leave Rome May 7 and return May 19.

Good Friday legal in Hawaii

HONOLULU, Hawaii (EP) — A U.S. federal district court has upheld Hawaii's Good Friday holiday. Judge Alan Kay ruled late last year that even though Good Friday has religious significance, the state observance is similar in character to other holidays with religious significance — such as Thanksgiving and Christmas — and, therefore, does not violate the church-state provisions of the U.S. Constitution.

See page 21 for Church News

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A New Creation

Renewal in Christ's Church

A report prepared for Classes Hamilton and Niagara of the Christian Reformed Church by "The Task Force for Renewal": Rev. Jack Quartel, Chairman
Rev. Richard Stienstra
Rev. Jack Vos, Reporter
Dr. Jack Zeyl

Note: The decision to appoint this taskforce was part of the classes' consideration of the issue of CRC members participating in Koinonia-Cursillo.

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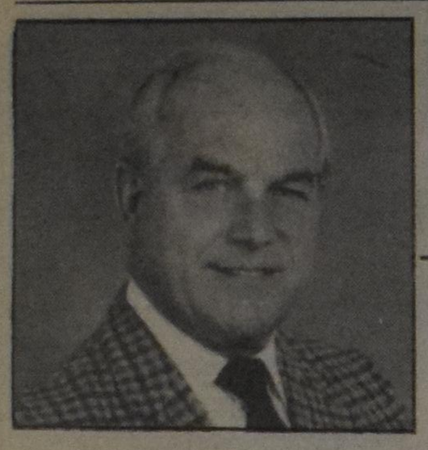

Canadian Church Scene

Jacob Kuntz

It could be expected that churches, especially, would react to the (in-)famous Supreme Court decision whereby section 251 of the Criminal Code was struck down and abortion became available almost without restrictions.

In an official communique the United Church welcomed this decision "as the first step towards a truly just system of access for women who wish to make a responsible choice about abortion." It was the only positive reaction we have seen so far in the church press. In most other reactions the decision was deeply regretted and a call was issued for rededication to the promotion of human life.

A Feb. 21 editorial in *Catholic New Times* said, "This is a time to weep." Even though the paper often respects NDP programs, in this case it squarely rejected the NDP position: "We are aghast that Ed Broadbent so quickly seized this moment to rejoice in the apparent victory for women's rights."

We quote the following from the editorial, illustrating its uncompromising stand against abortion:

We cannot rejoice in the fact that our country has become a place where unborn persons, the most voiceless and powerless of all minorities, are offered no legal protection whatsoever. If one of the purposes of a system of justice is to protect the right of minorities from the sometimes arbitrary rule of the majority, then Canada has been tried and found wanting.

Yet tears, as the song says, are not enough. "There is a time to tear down and a time to build." (Eccl. 3:3)

This is not only a time to weep, it is also a time to build. The Supreme Court decision which tore down the old law regulating abortion, presents all Canadians with an invitation to engage in the political process of forming new legislation.

***The Catholic Register* (Feb. 13), a much more conservative magazine, also commented editorially on the decision, quoting the words of a bishop: "It is a day for the Church in Canada to examine its conscience." We quote:**

Indeed, Jan. 28 was a day on which to examine our consciences — as a church community, and as individuals. Surely that must be the starting point of our efforts to re-establish the basic human rights of all Canadians. But the examination will not be easy.

It won't be easy because the Supreme Court decision is not the first blow struck against Canada's unborn. It is only the latest and the greatest of a series begun in 1969, when Canada liberalized the Criminal Code to permit abortion in broadly defined situations.

Where were we during those 20 years?

Some of us, to be sure, were picketing and protesting. Others offered time and money to organizations defending life or helping mothers in distress. But many of us were too busy or too discouraged to work for life. We supported tepid politicians, skipped hospital board elections, stayed home from chilly pro-life demonstrations.

We consoled ourselves by saying that Canada's abortion law — which allowed 65,000 abortions last year — was a "compromise," and partial protection was better than none.

And now our excuses have vanished and our consolation has been replaced with the cold realization that compromises with life ultimately become compromises with death.

Each one of us will recognize different sins of omission as we look back on those 20 years. Each will feel a personal sorrow for missed opportunities to defend and promote the preciousness of life.

This examination of conscience is just the beginning of our response to the events of Jan. 28.

It is the beginning of a resurgence of action among Canadian Catholics.

Galvanized by shock, we will reunite in our love for life in the face of the Supreme Court decision.

In the *Mennonite Brethren Herald* of Feb. 5, Dr. John Redekop concludes his article on abortion with a call to action, and claims that from now on Canadian citizens will have to pay much more attention to Supreme Court appointments, in the realization that the personal views and values of appointees can greatly influence their decisions.

From now on responsible Canadian citizens will have to pay much more attention to the courts of this land, especially the Supreme Court. With the constitutional entrenchment of the 1982 Charter of Rights and Freedoms, our judicial system has become much like the American system. Our courts now have a solid basis, for the first time, of throwing out any laws of parliament which they believe violate the charter.

Until now most of us have largely ignored who was appointed to the bench. That will change. Canada will in the future have its own "Bork" crises. When the Canadian government needs to fill a vacancy on the Supreme Court, major interest groups, including organized religion, will want to know what the nominee's views and values are. Judges now make law in Canada.

Meanwhile, large crowds of so-called feminists and others cheer.

In their euphoria over their achievement, these supporters of unrestricted abortion are making much of the supposed "victory for women in the long battle to win control over their own bodies." But the unborn have bodies too! What may constitute an inconvenience for the mother is simply not in the same league as the induced death for the unborn son or daughter.

Finally: In *Christian Week* of Feb. 9 editor Harold Jantz expresses the sentiment that the abortion ruling is reason for "lament for a nation."

Is not the decision of the court the inevitable outcome of a culture which elevates the individual above everything else?

In less than a generation we have moved from justifying abortion only when there was a clear choice to be made between saving the life of the mother or saving the life of the unborn child, to a point where virtually any abortion can be acceptable.

A day like Jan. 28 fills us with profound sadness, but it ought also to motivate us to renewed commitment. Life has been significantly devalued. Christians concerned about this nation need to commit themselves to a much more significant involvement with the social issues that surround them.

As Stiller puts it, a "private faith will no longer suffice."

The response that is needed is one that must grow out of faith and love nurtured by clear, biblical thinking.

Jacob Kuntz is pastor of the First Christian Reformed Church in Kitchener, Ont.

"What difference does a will make?"

The Back to God Hour is offering a free booklet which gives a detailed explanation of what is involved in making a will. It includes definitions of terminology and shows what happens when you make a will and when you don't. A fact summary section is included to help you gather data for your attorney.

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CC388

Family

For the time being...

Adrian Peetoom

Let's give children the vote

The vote

John Holt thinks we should give children the vote. For the immediate future he is willing to let it happen in stages, by perhaps lowering the voting age two years at the time. But his reasoning makes clear that he ultimately favours a truly universal franchise. And for the life of me I can't break his case.

First, there is nothing in the scriptures against it. (The scriptures are fairly silent on the subject of voting.)

Second, the history of expanding the franchise has been one of people who had it first and then fiercely resisted extending it to others. In Switzerland, only recently were women given the right to vote. But before we feel smug, we should remember that most Western countries (including The Netherlands) only gave women the vote in this century, while some Christian Reformed congregations are still behind the Swiss.

Third, Holt doesn't say that children *have* to vote, only that they can if they want to, just like adults.

Fourth, Holt acknowledges that some children (perhaps most even) don't know anything about politics, might not be able to understand election brochures and platforms, and perhaps can't even read them yet. That may have something to do with the deliberate incomprehensibility of those documents, for the same holds true for many adults!

In any event, consider that reliable estimates now predict that there will be 20 million totally illiterate adults in North America by the year 2000, and perhaps another 40-50 million functionally illiterate ones in addition. Consider also those citizens who have no interest in politics, and you end up having to deny the franchise to the vast majority of adults; that is, if you use reasons of ignorance to bar children.

Why not give children the vote? Some youngsters will be dilligent, others won't.

Hey, Christian Heritage Party, how about putting it in your platform?

Preparation for life?

Holt follows the lead of a number of modern historians who have pointed out that the institution of childhood is a recent development in human history. Only in the 19th century did childhood begin to be considered as a fairly extended stage in human life given to *preparation* for *full* adult humanity. Before that children found their way into adult life as soon as they could and wanted to. They worked early, left home early to fend for themselves, undertook all kinds of complex responsibilities early, married early and had children early. By early I don't mean only 14 or 16, but (selectively, of course) also eight or 10!

What should bother all of us is the realization that so much of what we now defend in our culture as having-to-be-the-case seems to have developed in the fairly recent past. Current styles of family life, church organization, schooling, democracy and ways of organizing economic life may seem to have existed for a very long time. But each in turn has had a very short life, historically speaking — 100, may be 200 years. Perhaps other styles will rise after us. Perhaps they have emerged already, whether we like it or not. Any defense of the mores of our culture must *always* be tempered with the caveat, "perhaps only for our days." Thus, our claims on God's eternal approval of what we do *in time* are perhaps without merit.

Adrian Peetoom is senior editor of Scholastic-TAB Publications, Ltd., in Richmond Hill, Ont.

Cinema summaries

Marian Van Til

The Couch Trip

Rated AA
Stars Dan Aykroyd, Donna Dixon, Charles Grodin
Directed by Michael Ritchie

The Couch Trip is a satirical send-up of modern psycho-therapists. Dan Aykroyd as John Burns, alias Lawrence Baird, points out the inanities, excesses, greed and incompetence of those on the trendy edges of psycho-therapy.

Aykroyd does that by portraying a lay person who impersonates a radio psychiatrist: he is far more intelligent, compassionate, mentally healthy, competent, and definitely more shrewd than any of the so-called professionals who think *he's* the loser.

Burns was imprisoned for computer fraud. When we meet him, he has convinced his captors that he's crazy and has been moved to a prison mental hospital in Chicago, run by one Dr. Lawrence Baird, a mediocre psychiatrist with a large chip on his shoulder. When a Los Angeles shrink who hosts a phone-in talk show has a break-down, Baird is called in to take his place. (The show's producers don't want anybody *too* good who might upstage the regular host.)

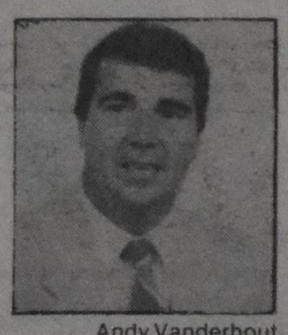
Through ingeniously controlled circumstances, Burns takes on Baird's identity and flies off to California, freedom ... and all of the L.A. doctor's clients. The film revolves around Burns/Baird's precarious situation. As can be expected, the phony doctor becomes a bit hit with everyone but the psychiatrists.

The plot is not fresh, but Aykroyd's portrayal of the protagonist is. There is much "off-the-wall" humour, appropriate to the subject. (Some of the humour, though, tends to be vulgar, or at least sexually explicit.) Aykroyd manages to allow his character to take satiric jabs at what has become a psycho-therapy *industry* without becoming self-righteous and, for the most part, without insulting viewers' intelligence.

The Couch Trip maintains its satire while maintaining an undercurrent of compassion. There is a sub-plot in which Walter Matthau plays a crazy pseudo-priest; but while that character elicits laughter, the film is sympathetic to the underdog. It has no sympathy at all, however, for those who abuse — wittingly or not — their positions of power over those with emotional problems.

Peter VanDyk

Tony Vanderhout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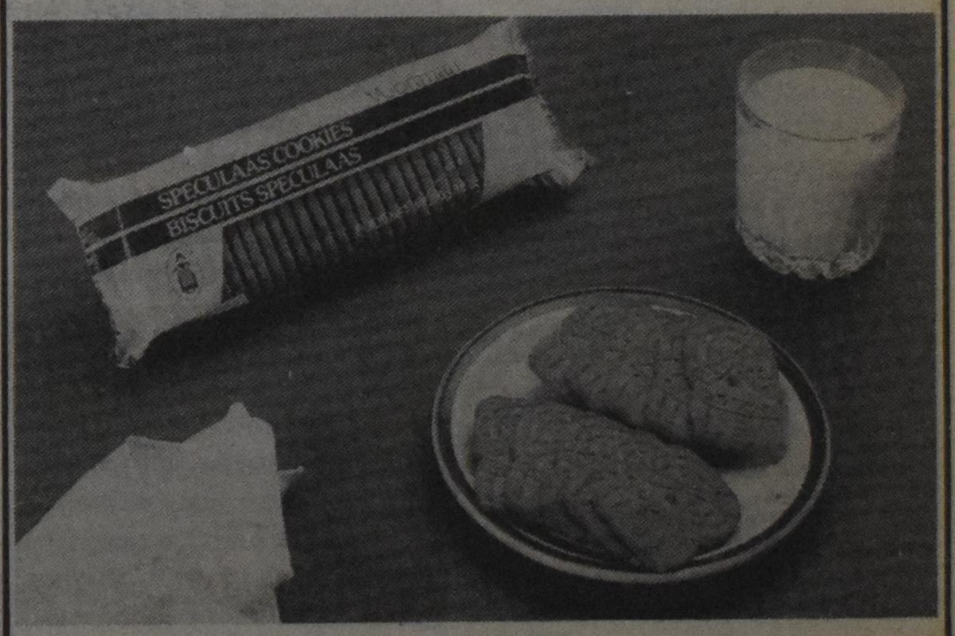

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I made my vows?
Surely, you have seen my tears
and heard my cries for help?

That's not your cross.

Lord, I don't understand.
Don't you know that
I have suffered all these years?
Don't you remember
how I endured
kitchensinks — full of domestication,
masterbedrooms — full of humiliation,
livingrooms — full of second fiddle,
for better for him,
for worse for me?

I remember.

I gave this marriage my best shot,
partly because I loved him,
partly because I believed in it,
partly because I wanted to serve you.
I wanted to honour you by carrying
this whatever-you-call-it
now that it's no longer a cross.

I want you to put down
this whatever-you-call-it,
and take up your real cross.

Are you telling me
to get out of the marriage, Lord?

I'm calling you
out of the Egypt
of your marriage.
Your vows were for partnership,
not bondage.

But doesn't that mean
that I have to enter the desert?

That will be part of your cross.

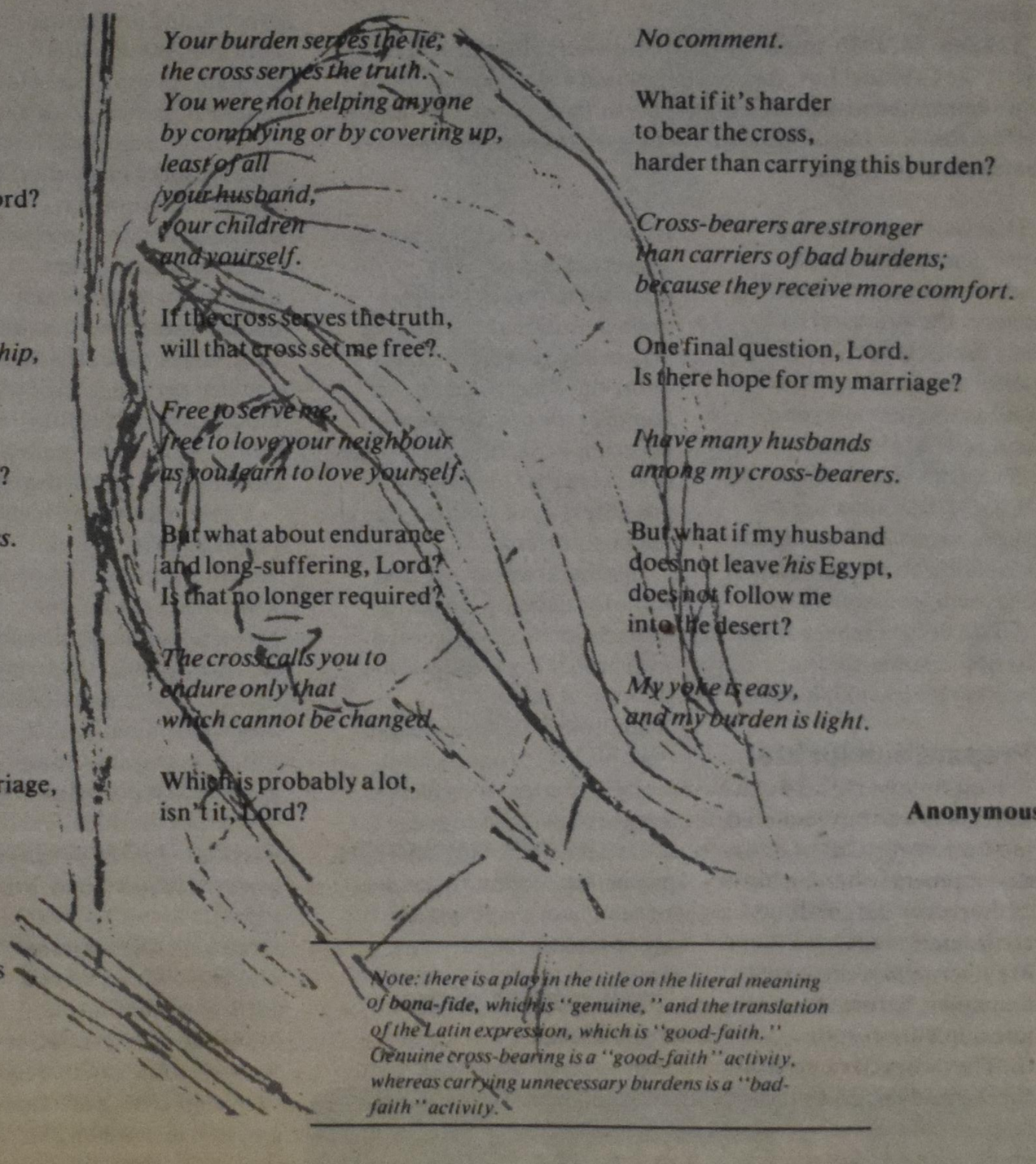
I am scared, Lord.

There are oases in the desert,
And I still have the recipe
for manna.

What will happen to the marriage,
to the family?

Take up your cross
and follow me.

Why should I prefer the cross
to the burden
you want me to put down?



Your burden serves the lie;
the cross serves the truth.
You were not helping anyone
by complying or by covering up,
least of all
your husband,
your children
and yourself.

If the cross serves the truth,
will that cross set me free?

Free to serve me,
free to love your neighbour
as you learn to love yourself.

But what about endurance
and long-suffering, Lord?
Is that no longer required?

The cross calls you to
endure only that
which cannot be changed.

Which is probably a lot,
isn't it, Lord?

No comment.

What if it's harder
to bear the cross,
harder than carrying this burden?

Cross-bearers are stronger
than carriers of bad burdens;
because they receive more comfort.

One final question, Lord.
Is there hope for my marriage?

I have many husbands
among my cross-bearers.

But what if my husband
does not leave *his* Egypt,
does not follow me
into the desert?

My yoke is easy,
and my burden is light.

Anonymous

Note: there is a play in the title on the literal meaning of bona-fide, which is "genuine," and the translation of the Latin expression, which is "good-faith." Genuine cross-bearing is a "good-faith" activity, whereas carrying unnecessary burdens is a "bad-faith" activity.

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Society

Stop abortions? Prepare for a long haul

Paul Marshall

The Jan. 28, 1988, Supreme Court decision stating that Section 251 of the Criminal Law is unconstitutional was a major blow to those concerned with protecting the life of the unborn. But despite the fact that it is a *legal* decision, the major problems it creates are not legal but *political*.

The court's decision (or, rather, the three separate opinions submitted by the five judges in the majority) has many faults, but it is neither as bad nor as sweeping as the initial announcements and reaction would lead us to believe. Right now many ordinary Canadians believe that the court has declared that restrictions on abortion are a violation of women's rights and that women have a right to abortion. However, the decision says no such thing.

The court's decision

The court voted 5-2 that S.251 is unconstitutional. The five who voted in the majority wrote three separate opinions: i.e., they gave three different sets of reasons for their vote. They also suggest differing ways in which abortions might and might not be limited.

The first thing we might note is that *none* of these decisions suggested that *all* legal restrictions on abortion are unconstitutional nor did they affirm any general right to abortion. They ruled on *one specific type of restriction* on abortion — Section 251 — and they ruled that *this law* (and possibly laws of similar type) is unconstitutional.

In general we can say that while the decision is a major setback for those concerned with protecting the life of the unborn, it is not calamitous. It acknowledges that this may properly limit women's rights. It explicitly leaves room for, and even indicates a desire for, legal protection of the unborn. It is certainly not a justification for abortion on demand.

Implications of the decision

In terms of the actual practice and incidence of abortion, the decision probably doesn't make too much difference, at least in the short term. Section 251 was often ignored in practice. Many therapeutic abortion committees were merely "rubber stamps" that approved whatever came before them: other committees took such a wide view of what protecting the health of the mother meant that they, in effect, provided something close to abortion on demand.

The situations in which there might be an *increase* in abortion are that some doctors who beforehand did not perform abortions may now do so. Also, women who travelled to the U.S. for abortions may now stay in Canada. These instances may lead to an increase in reported abortions.

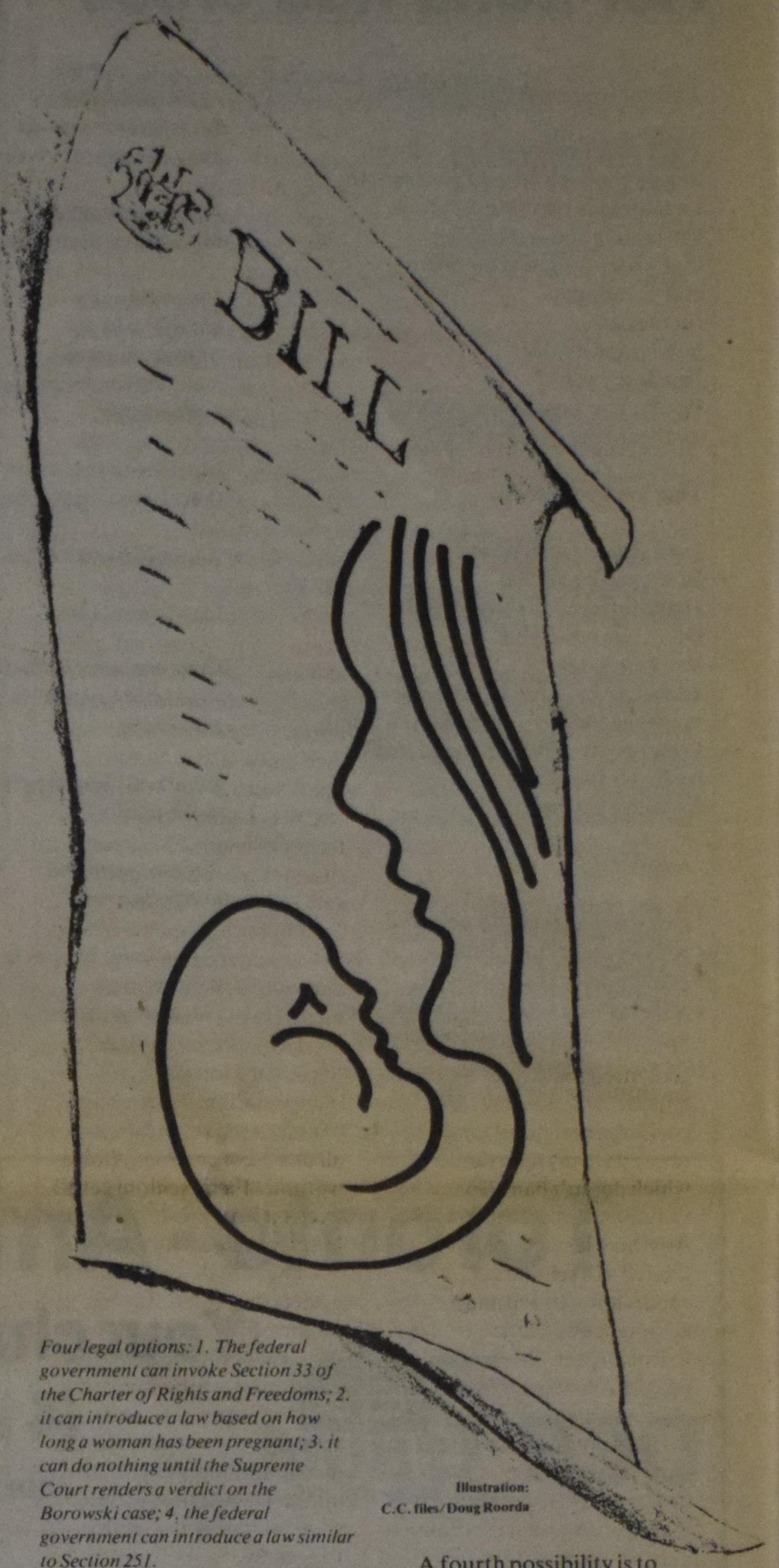
On the other side, we should note that *nobody is required* to perform an abortion. To repeat: the court did not maintain an absolute right to abortion; it struck down one form of restriction on abortion. We have a *legal vacuum*. Any doctor or clinic or hospital that has refused to perform abortion before, or that performed abortions only in very urgent situations, is not obliged to change that policy.

Overall, I expect there to be an increase in abortions in Canada due to the court's decision, especially if, as time goes on, the federal government has not legislated an adequate replacement for S.251. But the situation is neither clear nor cut-and-dried.

Legal options

The federal government has several legally available options. It can invoke Section 33 of the Charter of Rights and Freedoms. This clause allows a piece of legislation to stand for a time notwithstanding the fact that it has been found to be in violation of other sections of the Charter.

Another possibility is to introduce a law based on how long a woman has been pregnant. Such a law has several political advantages. Several Supreme Court Justices have already indicated that they would like to see such a law and that they would probably find it to be constitutional. Various pundits and media figures have talked about this option at some length since the court's decision was made. It seems to have become a relatively popular and, therefore, more easily achievable goal.



Four legal options: 1. The federal government can invoke Section 33 of the Charter of Rights and Freedoms; 2. it can introduce a law based on how long a woman has been pregnant; 3. it can do nothing until the Supreme Court renders a verdict on the Borowski case; 4. the federal government can introduce a law similar to Section 251.

Illustration: C.C. files/Doug Roorda

Another possibility is to do nothing, at least until the Supreme Court renders a verdict in the Borowski case. That case, in which a verdict is expected this summer, asks the court to determine if and when the fetus is a person.

Essentially what this strategy boils down to is a gamble that the decision of the court, on its own, is likely to be more favourable than a politically achievable legislated position. Because of the great difficulty of changing the constitution, and thus altering the decision the court reaches, then this gamble has high stakes and would have enduring consequences.

A fourth possibility is to introduce a law similar to Section 251 (i.e., a law that attempts to balance the rights of the mother and fetus by protecting the fetus unless otherwise great damage would be done to the mother), but that seeks to remove some of the defects of the earlier section.

The basic difficulty with such a law is whether it could be found to be constitutional.

The political picture

It must be said, however, that the possibility of limits on abortion depends less on constitutional restrictions than it does on political strategy, will and power. But any progress made at this level depends on several features of the current situation that need highlighting.

One negative feature is that those who welcome the decision have managed to plant the notion in the minds of many opinion formers and members of the public that the court has outlawed restrictions on abortion, has declared that such restrictions are a violation

Continued on facing page ...

"Being a Christian is no guarantee!"

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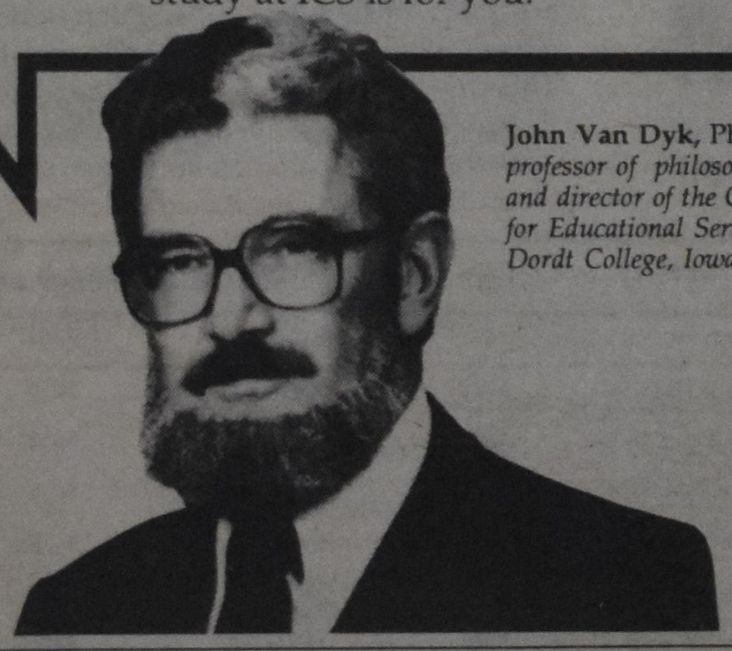

John Van Dyk, Ph.D.
professor of philosophy and director of the Center for Educational Services, Dordt College, Iowa

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... continued from facing page.

of a woman's right to privacy, and has maintained that women have a right to an abortion.

This pervasive opinion creates an animus against any new abortion laws. Hence pro-life people will have to struggle with the widespread notion that such laws are somehow illegitimate. Consequently it is of great importance that we, and above all our governments, make it abundantly clear just what the court decision does and does not say and imply.

The second negative political feature concerns the pro-life movement itself. I want to be very careful in any criticism here, as the pro-life movement is already a victim of unfair criticism, misrepresentation and slander in the popular press.

However, some criticism is called for.

As far as politics is concerned, the pro-life movement often seems to stop shooting itself in the foot only long enough to shoot itself in the head. Because of the urgency of the issue, and the great need to save any and all human life, many pro-life people have refused to accept or support any abortion law which doesn't ban all or virtually all abortions. Anything less than this is treated as a sell-out, a capitulation to evil and an acceptance of death. Unfortunately, the cost of such political absolutism is that possible small improvements in the abortion situation are ignored or sometimes even denounced because they are not the big change that is ultimately needed. So even more abortions may go on as we await the proper law.

The third political factor is a more positive one. This is the widespread discussion of abortion since the decision was handed down and, in particular, the widespread discussion of the status of the fetus.

It seems that like never before, substantive questions of human life are now being addressed. It is as though our society has drawn up, a little horrified by what it has done, and has realized that there must be some limit. Even the *Toronto Star* has done a decent poll that shows that 68 per cent of the population want at least some restriction on abortion.

Looking to the future

There are two tasks before us — one short term and one long term. The short-term one is the introduction of a new abortion law in the next few months. In this period we need to publicize the issues of life and lobby the federal government to introduce a stringent but constitutionally acceptable abortion law to replace S.251.

The longer term project requires the conversion of our society's attitudes toward abortion, the provision of real alternatives for women facing an unwanted pregnancy, the gradual restriction of abortion, and shaping attitudes and laws concerning the host of new problems in medical ethics that will appear.

This is a task for the long haul and it will call for virtues of patience, persistence, perseverance and long suffering. It will also require an education in politics. Too often our model of political action has been the *crusade*. We even use the word, a *crusade* against abortion. The notion of a crusade certainly highlights the urgency of the problems we face, but it is a bad model for political action.

Crusades require almost a frenzy of energy, hence they are short term or else come in surges with little overall accumulation. They also tend to focus energy on one problem and ignore many other inter-related issues — such as the need to alter our whole manner of constitutional interpretation. They also tend to make each step of the way an all or nothing matter. And, as we (and others) seldom get all we want in politics, we often falsely assume that we get nothing. Finally, crusades neglect the day-to-day life of politics: learning how the system works (and how it can be changed), cultivating contacts with politicians, civil servants and people in the media, finding out who initiates legislation, estimating what matters will be addressed four or five years ahead, establishing ourselves as authorities on issues *before* they come to general public attention.

Let's stop thinking of our politics as a crusade. Let's think of it as *work*. We won't end up taking injustice more lightly, but we may be able to do more about it.

Paul Marshall is Senior Member of Political Theory at the Institute for Christian Studies in Toronto, Ont. The above article is an excerpt from a speech given at the Feb. 27 meeting of the Evangelical Fellowship of Canada. A more complete version will appear in **The Issue Is Life** *to be published by Welch Publishing, Burlington, Ont.*

The black hat

Bert Witvoet

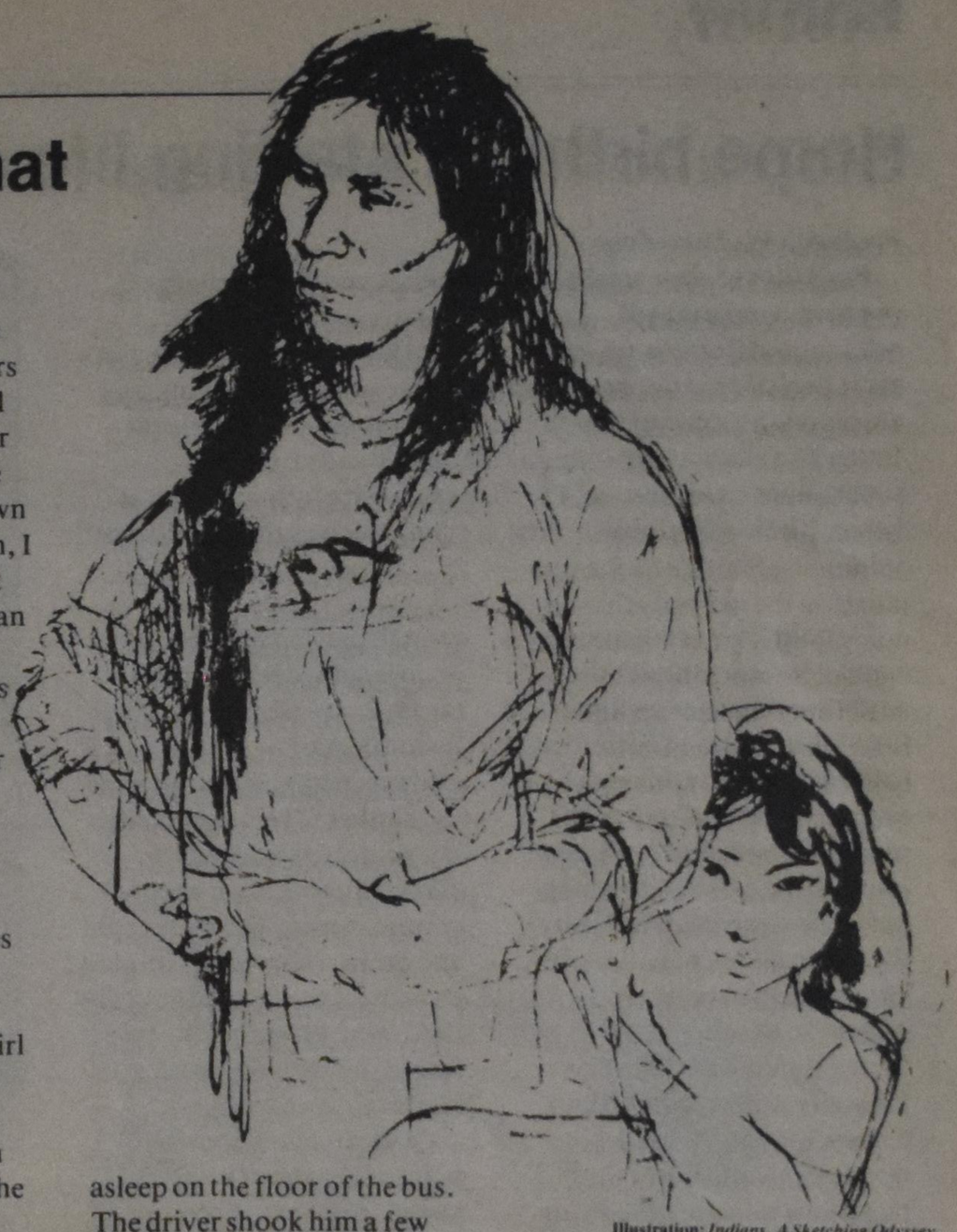

Illustration: *Indians. A Sketching Odyssey*

At the bus station in Lethbridge I noticed the little Indian girl. Was she four years old? She wore a wide-rimmed black hat that sank down over her ears. She climbed into the bus ahead of me, slowing down my progress. Cute as a button, I thought. But that term didn't seem appropriate for an Indian girl. Cute as an acorn?

The first three rows of seats were taken up by elderly people, mostly women. Their silvery grey hair and rouge-powdered cheeks set them apart from the little black-haired elf walking down the aisle in front of me. The ladies smiled at "the cute thing." After I had found my seat halfway down the aisle, the girl walked back to the front and out again.

A little later an Indian man and woman got on the bus. She supported him up the steps, then let him swagger his way down the aisle to the back of the bus. He tried to steady himself as he zigzagged from seat to seat. Oily strands of hair stuck to his forehead. He was a slight man, in his late twenties perhaps, with a slight moustache. He wore faded jeans and a wine-red windbreaker. He made it to the back of the bus and sank down on the last bench.

The woman, who had stepped off the bus, came back on carrying the black hat the girl had sported a little earlier. She brought it to the man in the back and got off again. She took the little girl inside the terminal, where they both watched the bus from behind the glass door.

A little later she and the little girl stood outside the bus station again. The woman threw a glance to the back of the bus, chewing her finger from time to time. Bending over the little girl, she apparently told her to stay put, then entered the bus and walked to the back. I could see her shake her head, as she approached the man and told him something.

It was not long after the woman got off again that the bus left.

At Fort McLeod we made our first stop. Passengers going west from there to British Columbia were told to transfer to another bus. Two or three people got off the bus. The bus driver walked to the back of the bus. The man with the black hat was supposed to transfer too at this point, but he was fast asleep on the floor of the bus. The driver shook him a few times. No use. He walked to the front and out.

At this point I decided to go to the back of the bus. I kept on thinking about the worried young woman and her little child. She would want him to get off now. I shook the man. He was totally limp and unresponsive. I shook him again, this time more violently. He didn't wake up. I almost lifted him off the ground. To no avail.

I asked a young fellow if he would help me get the man up and out of the bus. "The last time I tried to help an Indian I got beat up," was his answer.

The busdriver came back on. "Do you want some help trying to get him off the bus?" I asked him.

"I called the police. They'll take him off," he replied calmly. "No use taking chances." He spoke with the authority of experience.

A few minutes later RCMP officers arrived. It took them several minutes to get the fellow up, and a few more to steer him out of the bus. As they passed my seat, the black hat fell from the Indian's hand. One officer kicked it away. I bent over, picked it up and handed it to the other officer. They took him to the cruiser waiting beside the bus.

As we left Fort McLeod for Calgary the cruiser passed us. The black, hatless head of the Indian could be seen through the rear window.

"There he goes," one of the elderly passengers remarked. There he went indeed. Instead of catching the bus at 10:15, he was going to sleep it off in a cell. They would probably put him on a later bus to Vancouver once he was sober again.

He'll get there, I thought. Even his hat will get there. The one the girl had playfully carried on her head. The one the woman had brought into the bus because the man had forgotten it. The one the officer had kicked and I had picked up again and handed to the other officer.

It was a greasy black hat with a sloppy rim, a brownish ribbon and a green feather. The hat and the feather were a faint echo of, if not a far cry from the colourful ceremonial headdress one sees pictured in books and magazines about native peoples. But then, things have happened to these once proud people since those early days ... like elderly ladies with silvery hair and rouge-blushing cheeks holding on to their dignity, like busdrivers who don't take chances anymore, and like superficial reporters from southern Ontario who think that all Indians need is a bit more understanding.

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Family

Home birthing: starting life on a note of love

Frederick W. Tamminga

Even though the curtains were drawn at midday, the lights dimmed, voices muted — and music oh-so-low — it *was* a celebration! Something very wonderful was going on. There was a great deal of smiling, quiet confidence, joyous anticipation, and absolutely no sense of fear or hurry. Everyone — including the father and eldest child — had a role to play and no one felt superfluous or in the way. Yes, this was a celebration: a birth at home, a home-made birth. And my daughter was the "labouring" mom.

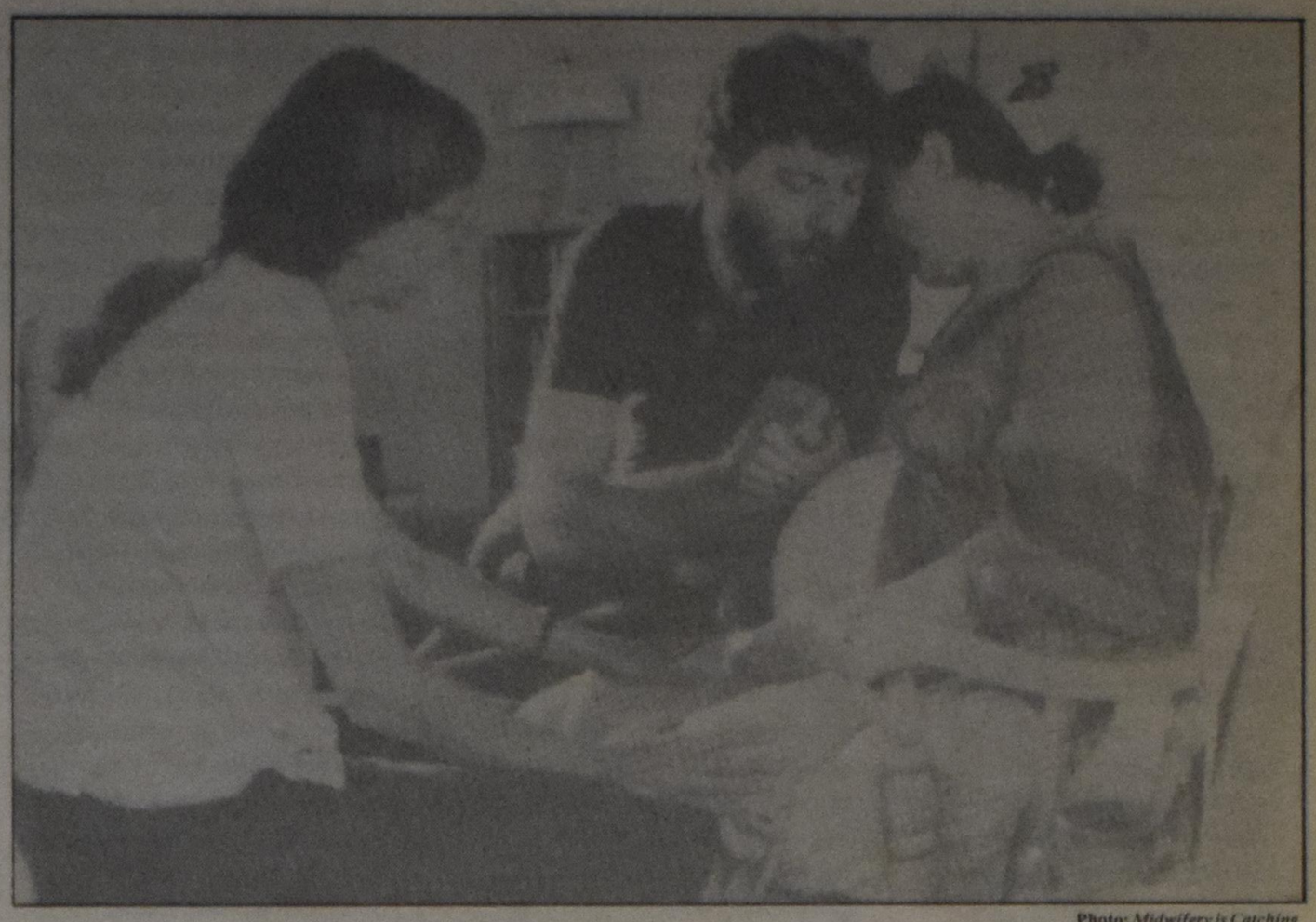

Photo: *Midwifery is Catching*

Husband and midwife coach woman in early stages of home delivery.

The mid-wife, an extremely competent woman with the wisdom of the ages speaking through mouth and fingertips, inspired calmness through every room of the house. She must have banished from her mind all the official frowning of the local medical fraternity, though in all fairness, she did obtain the blessing and co-operation of one "enlightened" doctor. The mid-wife's calm, wholistic presence turned a small nondescript and lowly bungalow into a temple of joy.

My daughter delivered her previous children (what follows is her joke) "into the custody and carelessness of hospitals." (She seems to be as prejudiced against hospitals as I am against graveyards.) But she did her studying and research on homebirths diligently and I thought it was funny that she discovered that we've been doing technological birthing for less than 50 years — thousands of years of homebirthing and suddenly only science knows how, or science knows better.

The hospital, my daughter says, is a place for the ill. It is also the place for generating ill-making feelings and ill-making thoughts. It does not reek of Life. It's not that my daughter had become an ultra-feminist who, for self-identity purposes, needed "a say in the matter of giving birth ... my body, ain't it?" (God's body, Paul would say.) No, it wasn't that at all.

The kid is in control

My daughter would even call "*giving* birth" a misnomer since *she* is not the one *birthing:* the baby, that tiny "new" human God-spirit, that kid at the controls is giving itself birth. Mom is just the chosen passageway. There's a lot to that, considering that aside from contributing the ovum the mother is never really *one with* her baby.

The first 12 crucial weeks during which the tiny spirit forms its basic organ and body outlines is one of such rapid growth that it's mindboggling — cells split, divide, group (atomic explosions and atomic fusions). And — get this — it is all done in total isolation from the mother. The new human is in a protective sack which allows nothing in except pure cosmic energy. The most rapid and perfect-according-to-plan growth takes place without any food from Mom and, heaven-forbid, none of the mother's blood or nerve impulses.

Only later does the new human partake of some of Mom's placentally offered food — even that is not Mom's exactly. The kid has a brain and preferences so it screens everything and makes its own blood (and blood-type) and its nervous system is its own. The point is that mothers often make claims on their children as if they were pieces of their own bodies. But that claim is not rooted in reality. By the time a human being is no bigger than a matchhead it has a mouth, a brain, a jaw. Before the end of 12 weeks there are bones, muscles, internal organs and a beating heart — all this during the first 12 *foodless* weeks. From the moment of conception it's practically "arrived," be it ever so tiny.

And it does not *belong* to the mother because after conception it is self-creating, and it belongs to no one else either, to toy with or influence. The rules are laid down from the start: this piece of creation, from moment one, is from the wonderworks of God, in exclusive co-operation with a real soul desirous of inhabiting a body ... a human one.

All this comes to mind when my daughter respectfully speaks of being only a passageway, rather than owner of an individualized piece of divinity. It is that which began to turn her off about hospitals. That and recalling how naturally and untraumatically everything transpired back on the farm of her youth. That, and recalling how in her experience with hospitals, it all felt so "disease-oriented ... mechanical and efficient for the sake of the staff."

"The evidence is mounting that all sorts of birth traumas occur in hospital settings, most of which have long-term or life-long sad and bad effects ...."

Less hell at home

So what about hospitals? Hospitals do not, of course, bear ill-will towards the unborn. On the contrary, the policy is always to strive to do what is best. The question is: What is best?

The evidence is mounting (I can supply it) that all sorts of birth traumas occur in hospital settings, most of which have long-term or life-long sad and bad effects on the newborn. The traumas are not planned, of course. They are simply not acknowledged as traumas ... a result of ignorance and a certain professionals-know-best attitude.

I have a doctor and a veterinarian friend (they both know I'm writing this). Their attitudes are different as night and day. Doc says that when it comes to birth and death he figures that his experience and training has made him a kind of expert. Utter arrogance, the vet friend says. The real experts are the ones *entering* or *leaving* life — but you guys seldom consult *them!* My daughter simply chuckles, walks away, knowing she has options.

There are always options. One can continue to submit to the powers that be or one can start studying and perhaps be aroused by such books as Sondra Ray's *Ideal Birth* or the pioneering work, *Birth Without Violence,* by Dr. Frederic Le Boyer — a classic now. These books have taken the scales off many modern mothers' eyes, suddenly realizing that by their inner, instinctively-seeing eyes they already knew how it ought to be. Yes, things can be different.

Different from what? What's wrong with hospital births? Nothing in some cases; everything in others. Let me quote one mother. Compared to hospitals, homebirths are "less cool and efficient and emotionally detached. There is less drugging, less cold chrome, less voltage, less clank, less gassing, less suction, less feeling strapped in as if for execution. Less fright, less separation, less passing the kid along assembly lines, less standard caustic droplets in baby's eyes, less cutting and stitching (as if creation's flesh does not groan), and less hurry with cutting that cord — it is still pulsing for pete's sake ...; give the kid some time to learn to breathe on his own .... If his first breath has to be a gasping hell he may think that environmental life is hell. Everything is less, less, less!"

All sensitivity

One of the grossest lies I have ever encountered is the belief that a newborn does not "feel" very much. Well, the good and bad news is that an infant is *all* sense and sensitivity like a raw nerve-ending. And here's something else: the newborn records *everything* about and around its birth. What frequently happens is that there is such an overload of sensations that it is all too much, too painful, too frightening to be handled consciously, hence periods of unconsciousness take over.

Unconsciousness at birth is a natural anesthetic, but it should not happen; and in joyous, natural birth it doesn't. Artificially anesthetized babies — of which there have been millions since the use of chloroform and other neat, nerve-ending shockers — have another problem. Unless straightened out somewhere during the climb of growing up, such babies almost always retain a sense of being somewhat "out of touch" with the world, a kind of unclarity about how and why they got here. Psychologists are putting labels on such early-life-conclusions now.

The prevalent attitude (though there are some isolated changes) seems to be that there isn't all that much there to be hurt on this non-expressive bit of flesh called baby. Of course, it is true that in history — prior to modern medicine — babies at birth have often been treated barbarically — most of humankind was probably never so-called "wanted." But there have always been societies (primitives or enlightened Persians and others) who had mastered the gentle art of delivering a soul into the world.

Babies draw conclusions about their environment, about how they are handled, about breathing, about their totally new bewildering world as unlike the pleasant womb as

birthrights

sucking smoke
in the lounge
resentment pouring
from their mouths
sweet baby breath
amid sterility

squalling infants
newly born
angry mothers
broken lives
puffing stench
of animosity

acrid gestures
grimy butts
and now i have to
take it
home with me
forsaken birthrights

Mary Steenland,
Pickering, Ont.

earth is compared to the moon. A staggering number of modern births create periods of "unconsciousness" during which pain and terror is suppressed. And birth can be a rapturous experience for both mother and child,

"What's wrong with hospital births? Nothing in some cases; everything in others."

notwithstanding what it says in Genesis about pain. (Pain is not the Law, simply the guilt pay-off for not having the right attitude, for not doing things according to design.) Now and then you meet a mother and child who have experienced birth as a rapture. One physiologist describes such births (the really normal ones) as "the ultimate in invigorating massage for both mother and child."

Intelligent life in the womb

It is important to start paying attention to the newborn. What conclusions can we draw about life as it was in its beginning? I believe Jesus' words about not leading the little ones astray (in their early belief system) applies right from the start — I mean from conception through birth and beyond. It's not "dumb" protoplasm we're dealing with. A traumatic birth can remain traumatic for the rest of one's life without knowing exactly why everything seems so traumatic even 60 years later.

But everything went fine! I can hear a great cry of indignation arising — mothers who may feel criticized here and obstetricians who did everything by their technological textbook. Everything went down right! We've got it down to a science ... sure, but it's art and perception we're dealing with. In any case, this is not criticism — it is meant as a stepping-stone towards some truly advanced attitudes.

It is a matter of attitude, my vet-friend keeps saying. And he points out that in medical literature you can read phrases such as: "There is no appreciable or significant intelligence present in the womb for the longest time ...." O yeah? Elsewhere you can read that "ideas" (in the fetus) are not "formed" for lack of cortex development. O, yeah? And get this, whatever does transpire as "sensation" (if it is displeasure at all) is "forgotten." O, sure. Forgotten *how*? What with, if there is no *mind* to speak of?

Well, the real news is — scientifically speaking, though spiritual folk have always known this — that nothing in the universe is ever "forgotten" and nothing detrimental is ever straightened out unless it is properly integrated or dissolved. (The Bible would speak of "forgiveness," I think.) Point is, nothing is just protoplasm, mindless protoplasm. Discardable junk. Meat.

Plea for normal birthing

We cannot imagine how it is for a baby at birth and the baby, not being gifted with speech cannot tell us. A good mid-wife, being an artist, can, of course, read the baby's body language perfectly, and generally she merely co-operates. Sure the kid cries! Don't they all? No, they don't. Babies delivered by the Le Boyer method seldom cry, and when they do, it's hardly despairingly.

It is interesting to note too, that some linguists are now taking an interest in the various types of crying. Yes, there is a crying language for specific "hurts" — something mothers learn to tune into. Dr. Arthur Janov, author of *The Primal Screen*, after describing the levels of trauma in modern birth, makes an impassioned plea for a return to more "normal" birthing.

I am glad that my daughter heeded his plea. The results were fine, of course. But the process, the joy, the reverence; that, too, was noteworthy. It is not up to me to tell this tale out of school. Still, it is a blessed feeling to see a young-un, a tiny spirit, getting off to a painless start in the matter of its spiritual development in a human body on this earth. Perhaps the baby's first conclusion was: "Hey, neat, the world is Love ... it must be the same as God.

Fred Tamminga is a writer of poetry and fiction, living in Pitt Meadows, B.C.

"We cannot imagine how it is for a baby at birth and the baby, not being gifted with speech, cannot tell us. A good mid-wife, being an artist, can, of course, read the baby's body language perfectly ...."

Photo: *Midwifery is Catching*

The eight-month blues

I will massage your lower back
my darling, till my arm falls off.
My head and back and legs ache too,
and though we seven years ago
contracted for a life-time of Dutch treat
only a boer could want, this moment, tit for tat.
It is meet, therefore, that I make do,
because I know your day's been rough,
carrying round what seemed like so much fat to
unsympatisch children laughing at you
in the grocery store, and feeling "Special K"
beat out a crackling, snapping track
on brittle vertebrae
with his or her already size-two feet,
as predictable every day now
as Phoebus Apollo charging from out east ...
Perhaps the kid is hoping for
a bigger room, genetically inspired
to ambitious kicking on the boss's door,
or possibly just sick and tired
of cramped quarters (as I am of women who say,
"Honestly, Lorraine, you don't look pregnant in the least,"
looking as if they're sizing up a cow).

This glorious bigness, lady, is no crime;
let others think you're serving time.
Demons of a misbegotten vanity
have them in thrall, and so they scoff
at anything that cuts into their perks:
"procreation," "housewifery," the works.
Listen to those who
really love you, including now
a man who lies beside you,
paradigm of middle-class urbanity ...
who tries to serve you, heart and hand,
from here to China through the length
and breadth of time with all the strength
and little art at his command.

John Kooistra,
St. Catharines, Ont.

Photo: *Midwifery is Catching*

Mother, father and midwife relax with baby after a home birth.

Books

Two responses to television

Henry Knoop

The Home Invaders by Donald Wildmon. Whitby: Victor Books, Scripture Press Publications, 1985. $7.95
Television: Manna from Hollywood by Quentin Schultze. Grand Rapids: Zondervan Publishing House, 1986. $6.95.

I know one is not supposed to judge a book by its cover, but when one comes along billing itself as "a shocking analysis of TV and the media, and how you can help stem the mind-polluting tide seeking to submerge us all!," it's a good idea to keep one's guard up. I become suspect at superlatives and generalizations, especially when it comes to analysis, and this book, *The Home Invaders*, unfortunately, is loaded with both.

I say *unfortunately* because the thrust of the book — its exposé of the values that underlie much of what we see on television — is quite good. In addition, the authors urgent appeal to his readers to open their eyes and see what's happening — and to *do something about it* — is quite commendable. Television is a medium with tremendous influence and Christians have to "handle it with care."

I also say *unfortunately* because the book is written in a personal, easy-to-read style, and Wildmon's sincerity and good intentions are easy to appreciate. He was a pastor in the United Methodist Church for 13 years before founding the National Federation for Decency in the United States in 1977. He has appeared on numerous television shows and has been featured in newspapers and magazines. One gets the impression he has experienced much for the sake of Christianity — he has been ridiculed and he has been hurt. But he's also tenacious, a fighter — who won't give up.

Hostile to Christianity?

Nevertheless, the author's good intentions are undermined by overstatement and generalizing in his analysis of television and its influence in our society, and, therefore, in the formulation of his conclusions. The crux of his argument hinges on his contention that the "vast majority of leaders in both the national news media and the entertainment media are overtly hostile to the Christian faith." Not merely *apathetic*, he emphasizes later, but *hostile*. There is an open battle going on — the media is attempting to overthrow faith and families.

For proof, Wildmon offers numerous examples from television programming over the last few years, programs which present casual sex, adultery, homosexuality, violence, abortion, drugs and alcohol and evolution. The examples are good and illustrate well television's humanistic moral framework, yet to say that they prove a "conspiracy" is too sweeping. A dozen or so examples of programs over several decades of television does not make a convincing argument considering the thousands of hours of programming offered during that period.

The author also reveals a naive understanding of American history and his own political and economic bias when he asserts that the United States has been a solidly Christian country until the last few years (p. 44) and that it is "the capitalistic system, nurtured by Christian ethics, that has made America the richest, most prosperous country in all the world and has allowed us, more than any other country in history, to help the underprivileged countries of the world." (p. 41) The reader gets the impression that everything was just fine in America until a few years ago when a new morality started gaining popularity. What we need to do, according to Rev. Wildmon, is return, to the good, old days.

Superficial examination

It should come as no surprise, therefore, that socialism is listed as one of the evils of modern television, that the voting record of the media's leaders (primarily Democratic) is proof of their anti-Christian stance, that the main faults of television are moral faults. The author's assertion that his analysis is "shocking" evidences his superficial examination of the medium in its reaction to fairly recent moral trends, rather than a more in-depth examination of the industry's effect on viewers.

The author gives his readers five years to act, for "I am firmly convinced that if the church fails to begin to aggressively address this situation ... then the Christian era will be over." (p. 30) What should we do? The final chapter, "A Call to Action," specifies church, community and individual involvement in education, boycotting, prayer, and support of organizations such as the National Federation of Decency. On the whole, these suggestions are limited to responding to the moral evils of television, not much more.

A better evaluation

A much more satisfying and effective analysis of television and a guide to its use is embodied in Schultze's book, *Television: Manna from Hollywood?* Shultze's assessment of television is different than Wildmon's, and indeed the author, who is professor of Communications Arts and Sciences at Calvin College, could have had Wildmon's book in mind when he writes in the preface: "I do not assume that television is inherently evil or part of a secular-humanist conspiracy."

Photo: C.C. files

Wildman: "... vast majority of leaders in both the national news media and the entertainment media are overtly hostile to the Christian faith." Schultz: "I do not assume that television is inherently evil or part of a secular-humanist conspiracy."

Instead, Schultze indicates that he wrote his book for Christians who watch television, and that he sees his primary task as helping Christians distinguish between worthwhile and worthless programs, helping viewers *select* programs instead of just *watching* television. His evaluation of television programs differs from Wildmon's in that it goes beyond denouncing the "blatant" immorality of some shows. "This book is more concerned with the messages of the programs — what they say about human nature, truth or love." (p. 5) In so doing, Schultze probes much further beneath the surface than Wildmon, addressing as well the not-so-obvious values and messages of the medium.

Apply the ideas to your favourites

Instead of discussing specific programs, *Television: Manna from Hollywood?* addresses each of the major types of shows. There are chapters on children's television, soap operas, situation comedies, action shows, Westerns, detective shows and rock videos. Within these chapters individual programs are discussed as examples. Readers are encouraged to "apply the ideas in the book to their favourite shows" if they are not discussed specifically in the book.

Notably absent from this list of major categories, however, are the categories of news and public affairs programming, and sports programs. Considering that most Americans get their news from television, and that sports in America is one of the most popular entertainments, this omission is unfortunate.

The book looks at "far more than television's effects on viewers." As the author states: "This medium is the major storyteller of our age. In spite of how seemingly trivial or silly most of the stories are, they reflect some of the basic beliefs of the people who watch them and the professionals who produce them. Programs are secular manna from Hollywood. Each chapter examines how spiritually nourishing various types of programs really are." (p. 5)

Why the title?

The reader may wonder then, why the question mark after the title? There is no question in his mind, so why not entitle the book: "Television: Secular Manna from Hollywood"? And why "Hollywood?" Hollywood is universally known as the symbol for feature movies, not television.

Nevertheless, the book succeeds in meeting its main objective of helping Christians use television constructively. Analysis of the major types of programs reveal the secular value system that Wildmon also discovered, yet the reader is appreciative of Schultze's extensive knowledge of the medium and how it operates, his understanding of television's historical development as a communication medium, and his revelation of television's powers of subtle communication on a values level.

The last three chapters include specific suggestions for using television constructively in the home, school and church. They stress more than just a concern for the immorality on television programs; they include suggestions for using television in our lives. Parents, students, pastors and educators will find this book helpful in this on-going struggle.

Henry Knoop teaches media studies at Durham Christian High School, Bowmanville, Ont.

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Political responsibility in a needy world (A response to John Bolt)

Gerald Vandezande

I appreciate John Bolt's reply: "A Christian social political vision revisited." (C.C., Feb. 12) It clarifies the context of his speech/article and its intent: "Canadian Christians who respond to the real crises of our age, in the name of our Lord, need to take a double-hard look at their 'Christian' solutions and ask themselves whether they are really so 'Christian' or whether they simply are baptizing secular solutions that are already common currency."

I am glad that John is willing to ask "some needed, uncomfortable questions." I assume that he is equally willing to help answer them so that we can all develop a united Christian witness in a divided, largely secular society.

I would not want to describe *any* position on free trade; the Latin American problem, the economy or free enterprise as "Christian." I wonder if that is not a too-easy identification of Christ's will and name with human choices and decisions, especially in a culture where high profile Christians publicly discredit God's name. I also doubt whether we can fully know the truth.

Agreement on political principles needed

I recognize with John Bolt that Christians who share the *same* beliefs concerning the authority of the scriptures, the divinity of Christ and the meaning of salvation may have *different* views on the actual value of free trade between Canada and the U.S., the best way to resolve the socio-economic, political and military conflicts in Latin America, and the serious problems that plague our economy. I doubt whether these important differences can be resolved effectively unless we *first* reach essential agreement on the political principles which should guide us in the development of public policy.

A couple of examples may be useful:

1. It makes a fundamental difference what one understands *freedom* to mean (as in free enterprise and free trade). Is it the unlimited liberty to compete as ruthlessly and as profitably as some advocates of "free market" argue, *or* is it the equitable opportunity to act responsibly and stewardly in relation to other people, especially the poor here and in the Third World?

2. It makes a fundamental difference what one understands a government's international *justice* obligation to be (as between the U.S.A. and Nicaragua). Does any nation have the right to demand that other nations conform to its view of democracy, liberty and security, *or* is it obliged to respect a nation's right to determine fairly and peacefully its own ideals, independence and identity?

In such instances we need to discover the meaning of biblical stewardship, freedom and responsibility, fairness and equity, justice and peace. This is essential if we want to distinguish ourselves from conservative, liberal, socialist and pragmatic ideologies with their respective individualist, collectivist, materialist and utilitarian notions. At heart, they often have much more in common with each other than with biblical faith.

The meaning of these principles is essential to a comprehensive understanding of the gospel message as it shapes our calling in the good creation, including our economic, social and political tasks. Then, we may be able to engage more meaningfully in open-hearted dialogue with fellow Christians and in constructive discussion with others who do not share our biblical commitment. Then, we may be able to avoid the false left-versus-right dilemma and the fruitless debate that often results in unnecessary alienation and confrontation.

Respective right and responsibilities

In order to clarify its own view, and to distinguish itself from the prevailing individualistic and collectivistic notions of life and the responsibility of government in our pluralistic society, Citizens for Public Justice (CPJ) has summarized in a charter the respective social rights and responsibilities of people, families, churches, associations, schools, media, unions, businesses and governments in relation to poverty.

The CPJ Charter's section on government will refute the implied charge directed at CPJ by John Bolt "that poverty can and must be alleviated by state intervention because the root problem is distribution of wealth" and partly to show that CPJ does *not* work with "hidden assumptions" that might be contrary to biblical teaching. CPJ is normally quite open about its convictions and goals.

CPJ is deeply convinced that non-government structures have their own particular responsibility (especially Christian associations, churches and schools could do much more for and with the poor).

Government's task

At the same time, as a political advocacy organization one of whose tasks it is to develop possible *public policy* options to governments regarding material poverty and related socio-economic issues, CPJ believes:

> ***Public justice requires that governments must pay special attention to the poor. The poor include the widow, the orphan, the stranger, the weak, the prisoner, the sick, the aged, the distressed and all who have low incomes. The poor are those persons, communities, associations and countries which, in relation to others are deprived of their freedom or of resources needed for a responsible life in relation to God and to others.***
>
> ***Governments should ensure that societal institutions allow needy people to be free of poverty so that they may be capable of responsible living. They are to encourage businesses, unions and other organizations to act in such a way that these people have access to necessary goods and services.***
>
> ***When people are bound in economic poverty, governments must see to it that they have opportunities of meaningful work (or of alternative resources) to be able to support themselves and fulfil their life's responsibilities.***

CPJ is convinced that this view of governmental responsibility is basically in harmony with what the scriptures declare in Psalm 72:1-4 and Romans 13:1-4; as well as in other passages that teach all people and governments to do justice to all people, to defend the cause of the poor and give deliverance to the needy.

I sincerely hope and pray that the Spirit will give each of us, our churches and our governments much-needed wisdom to do justice, show mercy and walk humbly with God. And may Christians increasingly be enabled to walk and work together in love and out of concern that justice be done to all who are weak and needy, both at home and abroad.

Gerald Vandezande is the Public Affairs Director of Citizens for Public Justice and the author of Christians in the Crisis — Toward Responsible Citizenship.

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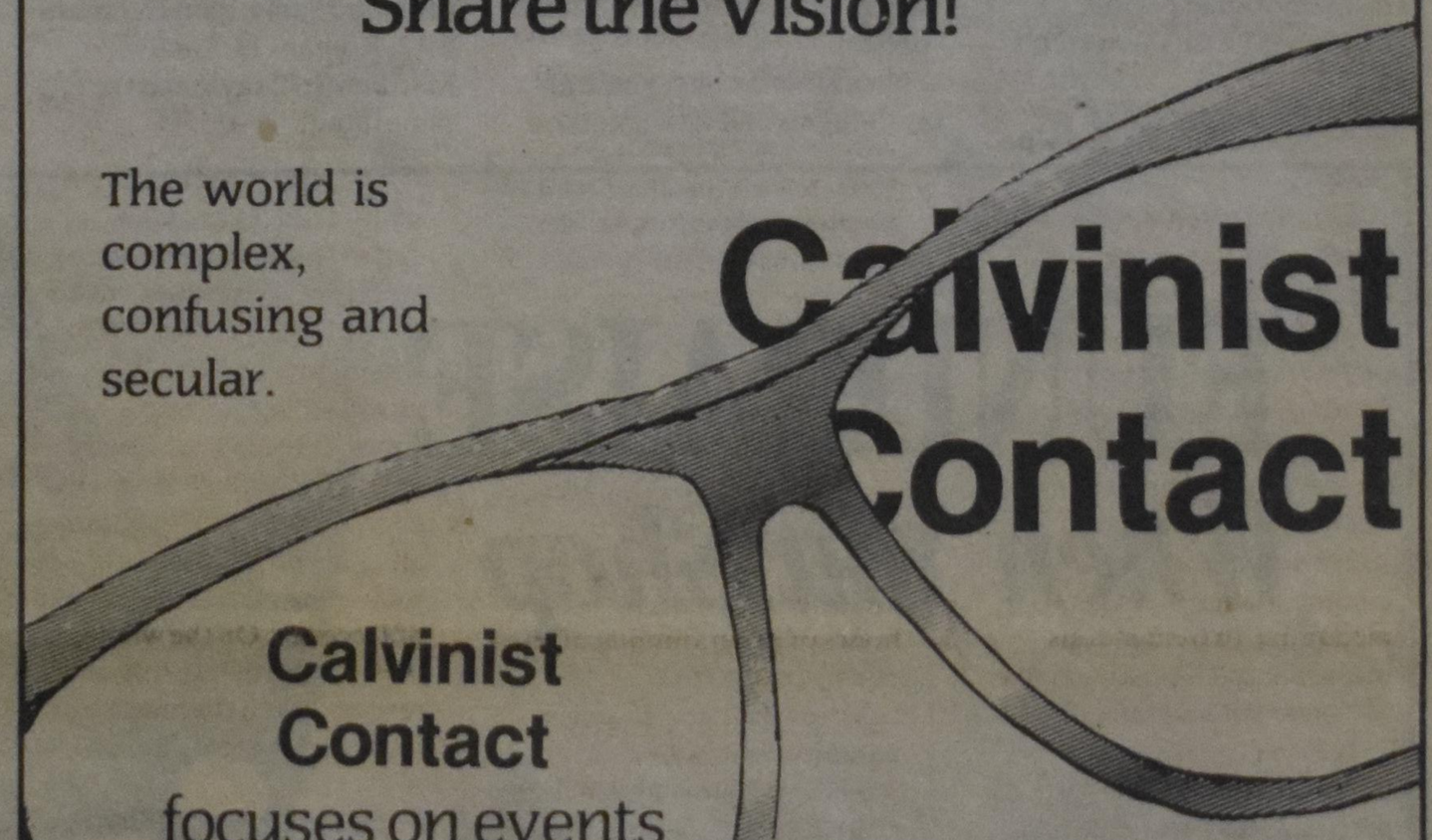

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Society

Real freedom is to love your neighbour

Clarence Visser

A few days ago I went to see a good friend with whom I don't always agree. I wanted to talk with him about freedom. Especially on this kind of subject, our opinions are virtually sure to be opposite. Because I think that my reasoning is eminently logical, I had some hope of being able to move him closer to my way of thinking.

After we talked for a bit, he suggested that my reasoning usually comes far more from the heart than from the head and, as a result, my emotions often get the best of me. Since this man is my friend and since I know that he respects me, his comments made me think more than a little. I didn't deny it; I *am* an emotional person. Sometimes I wish this weren't so.

But, you see, I started thinking about freedom in connection with the widow who gave away her last mites. (Luke 21:1-2) I also thought about what freedom meant to the prodigal son's father and brother (Luke 15:11-32), and what it meant to the rich young ruler. (Luke 18:18-30) I even had the audacity to think about God the Father's freedom in giving his son for the likes of people like me. The way the people in those parables made decisions; and the way God made decisions about saving his world, don't seem to me to be hard-nosed, hard-headed ways of making decisions. Maybe I'm not right, but those decisions and the ways they were made sound to me like the kinds of ways I make decisions, and as I said, I am an emotional person.

Now I don't want to base all my thoughts and viewpoints on emotional grounds. So let me use my head to look at freedom from a biblical perspective.

Biblical perspective on freedom

Galatians 5:13,14 has this to say about it: "After all, brothers, you were called to be free; do not use your freedom as an opening for self-indulgence, but be servants to one another in love since the whole of the law is summarized in the one commandment: You must love your neighbour as yourself."

A footnote in my Bible tells me: "The neighbour is no longer, as in Leviticus, a member of the same people. All members of the human family are neighbours in the parable of the Good Samaritan. Galatians 6:12, Romans 13:8 and Matthew 7:12 say much the same thing."

So then, it must be right to say that real freedom is to love your neighbours as yourself — all five billion of them. In fact, to love yourself as much as your neighbour is easier than seeking the good of others above yourself. (I Corinthians 10:24) and considering others better than yourself. (Philippians 2:3) (I think I'm still working with my head.) The question we should ask and the guidelines we should set for ourselves in relation to the state, to international trade, the economy in general and to all human endeavour should always be guided by our understanding of freedom. Freedom for our neighbours, though, counts as much for them as freedom for ourselves. Some people think that the trickle-down theory works in relation to freedom, that the more freedom I have the more freedom I will give to my neighbour. That's sad, because experience has shown that the opposite is true. Or is my heart getting the better of me now?

Different perspectives on the Kingdom

Perhaps the problem that both my friend and I suffer from is that he and I have very different perspectives on life, and I don't really hear him nor does he hear me. With my tendency to let my heart speak louder than my head, I think I am readier to take risks in order to provide freedom for our neighbours. In fact, I don't believe I have any choice in the matter. I am convinced that sharing is a prerequisite for the coming of God's Kingdom. Furthermore, risks are really minimal for those who set their hearts on its coming; all the other things will be given them. (Matthew 6:25-34) That reasoning makes considerable sense to me. It is motivated by compassion, by a suffering with those who suffer and by an acute desire to alleviate our mutual suffering. The heart tends to influence such reasoning considerably more than the head.

My friend would very likely consider such reasoning about taking risks and the use of Matthew 6 to support it irresponsible. He would reason that people have been given intelligence and responsibility to use as well as they can. Taking uncalculated, unlimited risks is not responsible. We have to love our neighbour, to be sure, but not more than ourselves. Therefore, we don't risk our own freedom in our efforts to gain it for our neighbours. Besides, if we lose our freedom, we cannot continue to work for our neighbour.

My friend and I both agree that God is not dependent on either of us and that the Kingdom will come in spite of us. But our views of the Kingdom are not quite the same. I am not terribly excited about his view and he probably wouldn't feel at ease with mine. How can we hear each other and move closer together and closer to a biblical understanding of how freedom, taking risks and loving our neighbours fit together? Can head and heart come together?

Clarence Visser is a retired farmer from Edmonton, who spends most of his time working with and on behalf of the poor.

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Births

SJAARDA-SPEELMAN:
Charles and Elizabeth, with Amanda, are very happy to let you know of the arrival of their son and brother, JOEL GREGORY, on the 25th day of Jan., 1988. Joel is the 20th great-grandchild to Oma Wolthuis in Ten Post, Groningen, the 19th to Grandma Wielhouwer in Chatham, Ont., and the eighth to Granny Sjaarda in Clinton, Ont. He is also the 14th grandchild to Oma Bets Speelman (Wolthuis) and the fifth to Kenneth and Lucille Sjaarda (Wielhouwer), all of Rexdale, Ont.
Joel resides at 1 Cassis Dr., Etobicoke, ON M9V 4Z5.
St. Peter in his first letter writes these beautiful words: "You are a royal priesthood, a holy nation. Once you were less than nothing, now you are God's own." Just imagine little Joel already a citizen of this holy nation! Thank you, Lord.

Marriages

KORVEMAKER-ALKEMA:
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Anniversaries

Broek op Lange Dijk Sarnia
1943 March 25 1988

With joy and thankfulness to God, we are happy to announce the 45th wedding anniversary of our parents and grandparents,

JOHN and AGNES DEGROOT
(nee Dekker)

With love from your children and grandchildren:
Tena & Len Van Rys; Rodney, Jason, Trevor, Sonja, Sara, Rachel
Ada & Rich VandenBerg; David, Rachel, Lisa, Jevon
Art & Thea DeGroot; Jennifer, Esther, Amaryah
Albertena & Michael VanderWelle; Jeremy, David, Corenna, Joel
Nelly & Bill VanGeest; Nathaniel, Thomas, William, Rachel
Jack & Lydia
John & Cheryl
Betty & Tom
Marlene
Paul
We also remember Cor who is with our Lord.
Home address: 1458 Hunt St., Sarnia, N7S 3H7.
Open house to be held on Saturday, Mar. 26, from 3:00 - 5:00, at the Redeemer Church Fellowship Hall.

1948 April 1 1988

With joy and thankfulness to our God, we rejoice in the 40th wedding anniversary of our parents and grandparents,

HARRY and GRACE DE JONGE
(nee Schenk)

We pray that the Lord will continue to bless them with many more years.
Love and congratulations from your children and grandchildren:
Liz & John Vannoord; Doug, Scott, Terry-Lynn — St. Thomas
Clare & Lou De Jonge; Ryan, Lindsay, Jeremy — Chatham
Pete & Sher De Jonge; Lucas, Sybil — Chatham
Harold & Jan De Jonge; Rozlyn — Chatham
Ed & Faye De Jonge; Stephanie, Jaimie, Jessica, Kaitlyn — Chatham
Mailing address: P.O. Box 575, Chatham, ON N7M 5K6

1953 April 2 1988
Den Ham Athens

Matthew 28:20

With joy and thanksgiving to the Lord, we are happy to announce the 35th wedding anniversary of our parents and grandparents,

LUBERTUS and JOHANNA OOSTERHOF
(nee Overweg)

We pray that the Lord will continue to bless them and keep them in his care.
With love from:
Leo & Grace; Len, Chad, David
Henry & Evelina; Karen, Loraine
Alex & Julie; Keri, Michelle, Jodi
Gary & Jane
Diane & John VandeMeent
Annette & Rob Schreuders (fiance)
Paul
Home address: R.R.#4, North Augusta, ON K0G 1R0

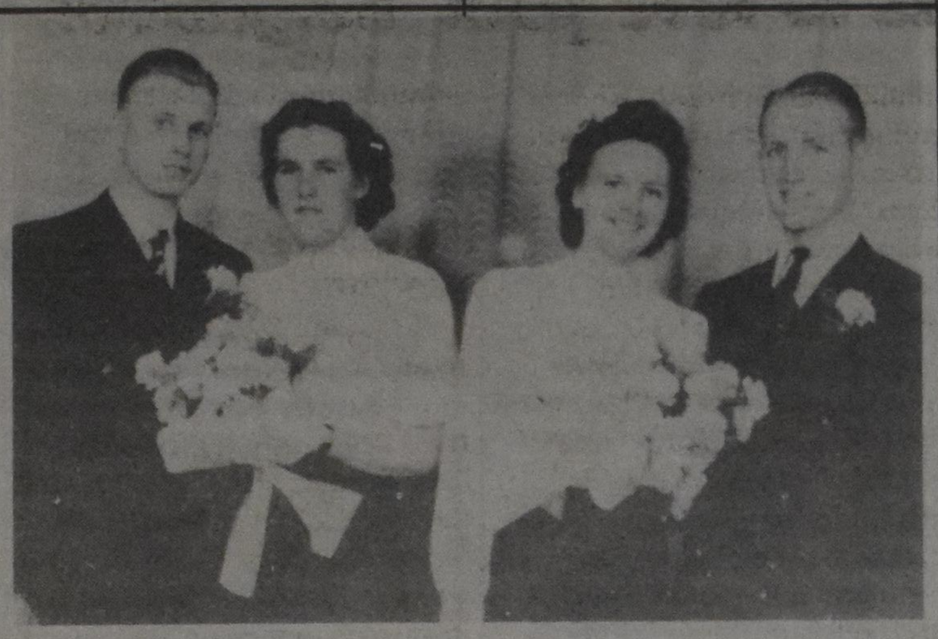
1963 1988

With gratitude to God for his abiding love and faithfulness, we are happy to announce the 25th wedding anniversary of our parents,

AL and JANE VANDENAKKER
(nee Bergsma)

on Mar. 22, 1988.
We pray that the Lord will continue to bless and keep them in his care.
Congratulations and love from your children and grandchildren:
Darlene & Dan Vanderkruk; Amanda, Chad — Milligrove, Ont.
Helene — at home
Sheri — at home
Home address: 119 Pinewarbler Dr., Hamilton, ON L9A 4Z5

Anniversaries



Edo & Margaret Knibbe *Martin and Wilhelmina Verkuyl*
Congratulations to Edo and Margaret Knibbe (nee Boot) and to Martin and Wilhelmina Verkuyl (nee Knibbe) who will celebrate their 40th wedding anniversaries, D.V., on April 7, 1988.

1948 April 7 1988

"I am the Lord your God." (Ex. 20:2a)

With thankfulness to God for his faithfulness, we joyfully announce the 40th wedding anniversary of our parents,

EDO and MARGARET KNIBBE
(nee Boot)

Congratulations and love from your children and grandchildren. May God continue to bless you and keep you in his care.
Rita & Gary; Joel, Brian, Matthew — Woodstock
Norman & Joanne; Hester, Marcella, Eric, Suzanne — Bradford
Harry & Alda; Jordan, Megan — Bradford
Darlene & Graham (fiance); Matthew, Kirsty — Springdale
Marvin & Anita; Alex — Bradford
Open house will be held in the Springdale Fellowship Hall (formerly Springdale Christian School) on Saturday, Apr. 9, from 7:00 - 10:00 p.m.

We, the children and grandchildren joyfully announce the 40th wedding anniversary of our parents and grandparents,

MARTIN and WILHELMINA VERKUYL
(nee Knibbe)

We congratulate you and thank God for his goodness and pray for his continued blessings in your lives.
Tony & Brenda Verkuyl; Catharine, Mark, Susan, Kenneth — Woodstock
Ida-Ann & Hans Strikwerda; Winona, Annette, Rachel, Stephen — Woodstock
Mary-Jane & Ben Hofstede; Benjamin, Angela, Daniel, Christopher — Scarborough
John & Gloria Verkuyl; Joseph, Eli, James — New Hamburg
Constance Verkuyl & Wayne Collins (fiance) — Mississauga
Open house: Sunday, Apr. 10, 1988, 2:30 - 5:00 p.m., at their residence, R.R.#6, Woodstock, ON N4S 7W1

Millgrove
1963 March 29 1988

With joy and thanksgiving to our faithful Lord, we are happy to announce the 25th wedding anniversary of our dear parents,

CLARENCE
and
PETRONELLA (Elly)
VELDHUIS
(nee Mantel)

"Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy." (Psalm 33:18)
Congratulations and love from your children:
Paulina
Stephen
Teresa
Open house: Carlisle Christian Fellowship Hall, 7 p.m. - 10 p.m. Best wishes only.
Home address: 579 Safari Rd., Millgrove, ON L0R 1V0

Obituaries

On Feb. 17, 1988, our son and brother,

JOHN JUSTIN BATELAAN

died suddenly at the age of 26.
Memories of his gentleness and keen observations will always stay with us.
"And I will dwell in the house of the Lord forever." (Ps. 23:6)
Joost & Tine Batelaan
Lydia
Rick & Jennifer
Anna Marie
Peter
Martin
25 Charterhouse Rd., Agincourt, ON M1S 2T4

Op Zondagavond, 28 februari 1988 overleed onze geliefde zuster en schoonzuster

AUDREY BOELENS
(geb. Eelkema)

weduwe van Ronald Boelens sinds 19 sept. 1983.
Op de leeftijd van 85 jaar.
"De snoeren zijn mij in liefelijke plaatsen gevallen, ja, een schoone erfenis is mij geworden." (Ps. 16:6)
E. Boelens — Notting, Ned.
J. Bosgra-Boelens — Ned.
W. Eelkema & S. Eelkema-Boelens — Listowel, Ont.
A. Eelkema & A. Eelkema-Boelens — Ned.
Ina DeVries-Boelens — Brampton, Ont.
B. Swart-Boelens & J. Swart — Ned.
M. Boelens & R. Boelens-Brouwer — Ned.
G. Eelkema-Kuipers — Ned.
T. Eelkema-Boersma — Ned.
B. Meinsma-Eelkema & J. Meinsma — Ned.

Obituaries

1901 1988

On Sunday, Feb. 14, 1988, the Lord took home into his glory our beloved mother,

ANTJE (Anna) DE ROOS
(nee Lindeboom)

who was in her 87th year when she passed away at the Picture Butte Hospital.
She was predeceased by her husband, Eelke De Roos in The Netherlands, May 10, 1941.
Her children: Sandra & Fred Fokkema — Auburn, WA, U.S.A.
Stewart & Sherry DeRoos — Calgary, AB, Canada
Gertie & Cor Vegter — Calgary, AB, Canada
Judith & John Van Der Kooi — Picture Butte, AB, Canada
Shirley & Abe Visser — Telkwa, B.C., Canada
Loving grandmother of 26 grandchildren and 17 great-grandchildren.
A private family graveside service was held at 1 p.m. in the Huntsville Cemetery, Iron Springs, Alta. It was followed by a memorial service at 2 p.m. in the Iron Springs Chr. Ref. Church with Pastor Jack Vande Hoef officiating.
"Because I live, ye shall also live." (John 14:19)
Mailing address: P.O. Box 128, Picture Butte, AB T0K 1V0, Canada

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On Feb. 27, 1988, the Lord called home and into his glory,

SIMON DYK

who was in his 88th year.
"Jezus Uw verzoenend sterven." (Gezang 14)
Beloved husband of Ida Dyk (nee Mos)
Father of:
Frances Dekker — Cambridge, Ont.
Corry (Mrs. Bert Haverkamp) — Cambridge, Ont.
Dick & Ekka Dyk — Cambridge, Ont.
Theresa (Mrs. Art Morbrook) — Brantford, Ont.
Grandfather of 14 grandchildren; great-grandfather of 21 great-grandchildren.
Predeceased by a son-in-law (Bert) and two great-grandchildren.
25 Harris St., Apt. #502, Cambridge, ON N1R 7B6

Obituaries continued next page ...

Real Estate

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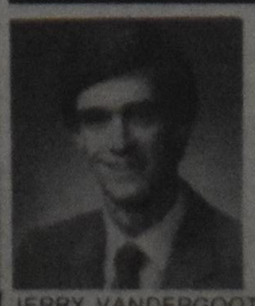

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Classifieds

Obituaries

"There are many rooms in my Father's house, and I am going to prepare a place for you. I would not tell you if this were not so. And after I go and prepare a place for you, I will come back and take you to myself so that you will be where I am." (John 14:2,3)
On Mar. 5, 1988, our loving heavenly Father said, "come home," to,

AUKE JACOB HAAGSMA

who was in his 87th year.
Beloved husband of Ruth Haagsma (nee Pasma).
Dearly loved father of:
Betty & Richard Elema — London
Jake & Gay Haagsma — London
John & Joanne Haagsma — London
Grace & Herman Louter — Brampton
Tip & Winny Haagsma — Sarnia
Cecil & Ann Haagsma — Putnam
Sheila Haagsma — London
Peter & Frieda Haagsma — Putnam
Minke Haagsma — Toronto
Predeceased by son George (1965).
Loved by many grandchildren and great-grandchildren.
He was a resident of Faith Manor Nursing Homes.
Memorial service was conducted on Tuesday, Mar. 8, in the Heritage Hall at Holland Christian Homes by Rev. Peter van Egmond. On Wednesday, Mar. 9, the funeral service was held at the Ingersoll Chr. Ref. Church. Rev. J. Koole officiating. Interment at Ingersoll Rural Cemetery.
Corresponding address: Holland Christian Homes, Hope Tower Apt. 104, 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2

The Senior Citizens Sixty Plus Club of the Christian Reformed Church in Smithville express their Christian sympathy to a member Mrs. Greta Heida-Veldstra and her family in the death of her husband,

TED HEIDA

May God's love and grace sustain them in their time of sorrow.

"Be still and know that I am God." (Psalms 46:10)
On Feb. 15, 1988, our heavenly father took into his perfect glory,

CHRISTIAAN KAPTEYN

Loving husband of Jasperina (Benschop).
Beloved father of:
Adrian
Marian
Paul
Peter
Predeceased by:
Peter William
Christopher Paul
Loving brother of:
Jake & Hetty Kapteyn — Bowmanville, Ont.
Nel & Cor VerDeyn — Holland
Wim & Marie Kapteyn — Holland
Rie Oudshoorn — Holland
Joe & Kathleen Molenaar — Brighton, Ont.
Predeceased by:
Paul Kapteyn — Holland
Jan. W. Kapteyn — Holland
Cor Kapteyn — Holland
Pete Kapteyn — Holland
The funeral took place on Feb. 18, 1988, at 1:00 p.m., in the First Chr. Ref. Church of Hamilton, Ont. Pastor A. Geisterfer officiating.

Obituaries

Time is not measured by the years that you live,
But the deeds that you do and the joy that you give,
And each day as it comes brings a chance to each one,
To love to the fullest, leaving nothing undone.
On Jan. 19, 1988, the Lord called home,

COLLEEN AMANDA KIERS

Beloved infant daughter to John and Debbie Kiers and sister to Leanne.
May the strength of the Lord be with you and your family.
Always remembered by your friends:
Richard & Veronica Slothouber
Fred & Bernice Geerlinks
John & Diane Hessels

"The Lord is my shepherd, I shall not want."
On Tuesday, Feb. 16, 1988, the Lord took home our brother-in-law and uncle,

OSCAR VEENBAAS

who was 55 years old.
May God comfort his wife Dina and children.
Dennis & Tiete Klazinga — Camlachie
John & Dorothy Vanderwal — Camlachie
Donald & Gladys Vroom — Florida
Fred & Sylvia Boonstra — London
Stewart & Janny Klazinga — Camlachie
Mel & Harriet Klazinga — Grassie
nieces and nephews.
Funeral service was held, Feb. 19, 1988, at the First Chr. Ref. Church, Sarnia. Rev. R. Fluit officiating.

Personals

Het Consulaat Generaal zou gaarne in contact willen komen met de navolgende personen:
AERTS, Antonius Petrus, geboren te Zundert (N.Br.) op 28 november 1913, naar Canada vertrokken tussen 1945 en 1949, gehuwd met Nelly Meyer te Chatham in 1961. Gewoond hebbende: 1950-1952: King St. W., Chatham, Ont., 1954-1955: 47 Victoria Ave., Chatham, Ont., 1956-1960: 85 Queen St., Chatham, Ont., 1961: 47 Victoria Ave., Chatham, Ont. Oktober 1961 - 1965: 1801 E. Thomas Rd., Lot A14, Phoenix, Arizona, USA. 1965-1968: 31 Delaware Ave., Chatham, Ont. & Cons. 12 R.R., West Sorne, Ont. Zijn laatste adres dateert van 1968: 85 Chester St., St. Thomas, Ont.
BLOTT, Kevin Alan, geboren op 1 juni 1956, laatstbekende adres in Nederland: Marinapark 197, Den Helder.
GELDERBLOM, Gerrit Bastiaan, geboren op 12 december 1908.
GELDERBLOM, Wilhelmina Cornelia, geboren 31 oktober 1907.
GELDERBLOM, Bastiaan Gerrit, geboren op 1 februari 1910.
Eerste persoon is naar Canada vertrokken op 11 mei 1979 met mogelijke bestemming Vancouver.
Tweede persoon is vertrokken op 30 januari 1978 met mogelijke bestemming Calgary.
KOLNER, Bernardus, geboren op 9 januari 1923, laatstbekende woonplaats in Nederland: Den Haag, naar Canada vertrokken op 25 april 1950.

Netherlands Consulate General
1 Dundas St. W., Suite #2106, Box 2
Toronto, ON M5G 1Z3
Canada

Personals

People Without Partners Correspondence Network and News Bulletin. For further information, send a self-addressed, stamped envelope plus $1 handling to: People Without Partners, Box 107, Lakefield, ON Canada K0L 2H0 (If you have a singles' event you wish to advertise, send for our information brochure)

Personals

Single Men and Women
If you are over 21 years of age and would like to find a partner in Christian Marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON Canada L7P 3S9. Please enclose $2.00 for a complete information package explaining our services.
Established in 1967.

Help Wanted

Modern **dairy farm** requires person for general farm duties. Room and board available. Good wages, starting time negotiable. Contact R. Kunica, Falgarbrook Farm, R.R.#2, Georgetown, ON L7G 4S5; 416-878-3787.

Youth Pastor for Team Ministry

Zion CRC in Oshawa, Ont., is looking for a second pastor to work with this dynamic and alive congregation in the areas of youth, young adults, singles and education. Ordination is not a prerequisite. A profile of the church is available on request.

Send resume to:
Abel Zwart
383 Adelaide Ave., East
Oshawa, ON L1G 2A2

Employment Wanted

Young Dutch fellow (25) would like to work on farm in Ontario for 2-3 months. No wages, just my keep and part airfare. Please reply to: H. v.d. Laar, c/o A. v Delenstr 9, 4024 JA Eck en Wiel, The Netherlands.

Vacations

Voor een geslaagde vacantie in Holland in de Achterhoek, het hele jaar door zomerhuisjes te huur met 2 of 3 slaapkamers, douche en verwarming in voorseizoen vanaf $150.00 per week. Voor inl. belt u B. Pennings, R.R.3, Carrying Place, ON K0K 1L0; phone: (613) 392-5981 of schrijf: G. Jansen, Kasselder St., 12, 6075 BW, Sinderen, Geld. Holland. Tel 31-083 54-406.

RICE LAKE
Like fishing the big ones? Fully equipped large modern housekeeping cottages, colour TV, sandy bathing area, rec hall, new boats and motors, store, live bait, fishing licences. Campsites available for the week or season. Like a clean, quiet resort? It's all here at the family place.
Write or phone for brochure:
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and Campgrounds
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K0K 2X0
Phone: (416) 352-2308

Discover the Magic of Muskoka
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Falcon Lodge

- modern clean apartments & chalets overlooking beautiful Lake Vernon
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- cozy lounge with fireplace in the main lodge

April to June — excellent value
$48 per night double occupancy
$58 per night quad.
Your hosts:
Ton & Cathy Struyk
Falcon Rd.
Huntsville, ON P0A 1K0
(705) 789-2603

Personals

Single father would like to meet a single mother, age 25 to 33 living in southern Ontario. Please send your reply with your phone number and best time to call to: Calvinist Contact, File #2486, 4-261 Martindale Rd., St. Catharines, ON L2R 6P9

Help Wanted

Responsible, mature person required for assistance in **lawn care business.** Flexible hours and negotiable wages. Room and board available: Andy Verhulst, 51 Millcreek Rd., Cambridge, ON N1R 1S5 or call 1-519-623-3500.

Mutual Support Systems invites you to consider an opportunity for service in a Christ-centred program for children, ages 9-18, with emotional and behavioural problems. This family model program has three homes with house-parent couples and child-care workers living in, except during days off. Couples and single men and women are invited to consider and apply to: Mutual Support Systems, R.R.#1, Perry Rd., Wellandport, ON L0R 2J0. Phone: (416) 386-6461.

Help Wanted

Please send your family announcements to C.C. typed or neatly printed. C.C. cannot be responsible for errors due to handwritten or phoned-in ads.

Possible opening for a part-time **university chaplain** for Brock University. Send resume to: Peter Wyngaarden, 268 Emerson St., Hamilton, ON L8S 2Y6. Tel: (416) 524-2573 (after 6 p.m.)

The Institute for Christian Studies

invites applications, nominations and inquiries for the position of

PRESIDENT

Candidates should have the doctorate, experience in higher education, and commitment to the advancement of scholarship that exhibits the coherence of all reality in Christ.

Send communications to:
Presidential Search Committee

ICS INSTITUTE FOR CHRISTIAN STUDIES
229 College Street
Toronto, Ontario
M5T 1R4
(416) 979-2331

---

clac Christian Labour Association of Canada

We would like to hear from female or male applicants who are interested in a career in labour relations as a

REPRESENTATIVE

CLAC has one current, and one future vacancy for persons who are self-motivated, can work independently, as part of a growing team of staff, and who like dealing with people. Administrative skills are an asset.
CLAC provides full training, and remuneration includes an excellent benefit package.

Direct inquiries and applications to:
Ed Vanderkloet, Executive Secretary
821 Albion Rd., Rexdale, ON M9V 1A3
Telephone: (416) 744-2340
(or one of CLAC's regional offices.)

CALVIN COLLEGE

The Education Department invites applications for a

faculty appointment

beginning **September 1, 1988.**

Doctorate preferred. Candidates should have expertise in Educational Psychology and Early Childhood Education as well as elementary or secondary teaching experience.
Responsibilities will include supervision of student teachers.
Calvin College seeks faculty who affirm the Christian faith as expressed in the Reformed creeds.
Deadline for applications is **March 10, 1988** or until filled.
Applications from North American minorities are encouraged.

Send letter of application and vitae to:
Dr. Gloria Goris Stronks
Chairperson, Staff Development Committee
Education Department
Calvin College
Grand Rapids, MI 49506
CALVIN COLLEGE IS AN EQUAL OPPORTUNITY EMPLOYER

Classifieds

Teachers

AGASSIZ, B.C.: Agassiz Chr. School invites applications for the school year 1988/89 for the following position(s): one definite **primary** position; one possible part-time position in **Kindergarten, administration relief,** and **French.** Candidates with French and music will be given preference. Interested applicants please send resume and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Chr. School, Box 323, Agassiz, BC V0M 1A0. School tel.: (604) 796-9310; home tel.: (604) 796-3209.

AYLMER: Immanuel Chr. School invites applications for possible openings in **all grade levels.** Preference will be given to experienced applicants who possess the ability to teach in one or more of the following specialty areas: **French, phys. ed. (intermediate), music and special education.** Send letter of application and resume to: Andy Vander Ploeg, Principal, Immanuel Chr. School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call: (519) 773-8476 (school); (519) 773-5009 (home).

BOWMANVILLE: Durham Chr. High School in Bowmanville invites applications for one and one third positions in **math** (4 courses), **physical education** (2 courses) and **instrumental music** (2 courses), for the 1988/89 school year. Please send resume, academic transcript and references to: Durham Christian High School, R.R.#1, Bowmanville, ON L1C 3K2. Att.: Ren Siebenga.

BRAMPTON: John Knox Chr. School invites applications for openings in the **junior** and **primary grades** including junior kindergarten for September 1988. Interested applicants, please send resume and/or inquiries to: Mr. I. Witteveen, Principal, John Knox Chr. School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Phone: (416) 451-3236 and 457-7250.

BRANTFORD: Brantford Chr. School is inviting applications for a possible opening at the **Grade 7/8 level.** Strength in French would be an asset. Interested applicants please send resume and/or inquiries to Mr. C. VanderVeen, Principal, c/o Brantford Chr. School, 7 Calvin St., Brantford, ON N3S 3E4. Phone: (519) 752-0433.

BRESLAU, Ont.: Woodland Chr. High School invites applications for two possible openings in **senior physical** and **biological sciences,** Sept. 1988. This would include OACs in physics, chemistry and biology. Correspondence to: Woodland Chr. High School, R.R.#1, Breslau, ON N0B 1M0; (519) 648-2771.

BURLINGTON: Trinity Chr. School in Burlington needs a **special ed teacher** for September 1988. We also have possible openings in the **primary, junior** and **senior grades.** The ability to teach French is a requirement. Please contact the principal, Trinity Chr. School, 650 Walker's Line, Burlington, ON L7N 2E7. Phone: (416) 634-3052.

CHATHAM: Chatham District Chr. Secondary School is now inviting inquiries and applications for a possible opening in **French** and a definite part-time (5/7) opening. The teaching load for the part-time position is somewhat flexible, though we prefer someone with ability in art. Send letters of application and resume to: Fred Spoelstra, Principal, Chatham District Chr. Secondary School, 90 Park Ave. E., Chatham, ON N7M 3V4. Phone: (519) 352-4591.

Teachers

CHATHAM: Calvin Chr. School in Chatham, Ont., has available a 5/9 teaching position in **Grade 3** and a possible opening in **Grade 6.** Please send letters of application and resume to Melvin VanLingen, Principal, 72 Tissiman Ave., Chatham, ON N7M 4G5

CHILLIWACK, B.C.: Chilliwack Chr. School has a possible half-time position as **Kindergarten teacher,** to start Sept. 1988. Please submit application and resume to: Mrs. Grace Post, Education Committee, c/o Chilliwack Chr. School, Box 161, Chilliwack, BC V2P 6H6. Home tel.: (604) 792-6380.

Teachers

CLINTON: Clinton and District Chr. School, located in the heart of beautiful Huron County, close to the shores of Lake Huron, invites applications for possible positions in the **primary grades.** Please send applications and resumes to Mr. R. Schuurman, Principal, Clinton and District Chr. School, P.O. Box 658, Clinton, ON N0M 1L0. Tel. (519) 482-7851 (school) or (519) 482-7088 (home).

Teachers ads continued on next page.

Teachers

DRAYTON: Calvin Chr. School has openings for a teacher in the **Junior Division** (due to growth) and for a **Kindergarten teacher** (3 days a week) for the 1988/1989 school year. The ability to teach French is a requirement. Minor/Major in music and/or phys. ed. and/or arts will be regarded as an asset. We also have possible openings for two teachers in the **Primary Division** and for one teacher in the **Intermediate Division.** Calvin Chr. School is a growing school (approx. 170 students) in a small community with great possibilities, northwest of Kitchener. Please send request for an application form to: Mr. A.J. Vanderstoel, Principal, c/o Calvin Chr. School, Box 141, Drayton, ON N0G 1P0. Tel: (519) 638-2935 (school); (519) 638-3606 (home).

Why not place your ad in C.C.?

Teachers

DUNNVILLE: Dunnville Chr. School invites applications for a possible **Grade 2** position and one for **Grade 4/5,** both for the 1988/89 school year. Our thoughts go out to teachers with strength in music, French and physical education. Please write the principal, Mr. William R. Rang, c/o Dunnville Chr. School, R.R.#1, Dunnville, ON N1A 2W1

FRUITLAND: The Fruitland John Knox Memorial Chr. School has the following *possible* positions open: **Grade 2, Grade 6, Grade 7** (70% part-time). All interested persons should contact the school for application forms at: John Knox Memorial Chr. School, Box 27, 795 Highway 8, Fruitland, ON L0R 1L0. Tel: (416) 643-2460. Deadline for applications March 23.

HAMILTON: Calvin Chr. School. The education committee invites applications for a definite vacancy in the **junior grades** and possible vacancies in the **primary** division. Forward complete resume to: W.H. Hultink, Principal, Calvin Chr. School, 547 West 5th St., Hamilton, ON L9C 3P7. For information call: (416) 388-2645.

Pacific Christian School

Victoria, B.C.

offering an integrated Christian education to over 600 students on beautiful Vancouver Island, invites applications from teachers, certifiable in B.C., for the following positions:

Elementary
Intermediate
(French concentration)

Secondary
Girls PE, math, science
Possible openings in
home economics and
girls counsellor

Contact:
Mrs. Karen Vos, Principal
671 Agnes St.
Victoria, B.C. V8Z 2E7
Tel. (604) 479-9365

Contact:
Mr. John Messelink, Principal
654 Agnes St.
Victoria, B.C. V8Z 2E6
Tel. (604) 479-4532

Abbotsford Christian Schools

Providing Christian education for 600 of God's children in the heart of the beautiful Fraser Valley.

ABBOTSFORD CHRISTIAN SCHOOLS

invite applications from teachers certifiable in B.C. for the following openings for September 1988:

ELEMENTARY
- PRIMARY — Kindergarten & Grade 2
- INTERMEDIATE — Grade 4, 6 & 7 (part-time) French & computer specialty areas
- MUSIC — Grades 1-6 & intermediate and high school choral program

SECONDARY
- BUSINESS EDUCATION
- ENGLISH
- HOME ECONOMICS

Send applications, resume and references to:

HENRY CONTANT, Principal
Abbotsford Chr. Elementary
Box 175, Abbotsford, BC
V2S 4N8
(604) 859-5167

DWIGHT MOODIE, Principal
Abbotsford Chr. Secondary
Box 157, Abbotsford, BC
V2S 4N8
(604) 859-5528

Duncan Christian School

Duncan, BC

invites applications for a

teaching principal

for the 1988/89 school year for a new high school, grades 8-11, with Grade 12 to be added in 1989, D.V., Separate building presently under construction. Student enrolment is 45-50, with a teaching staff of four.
Applicants should have previous administrative experience and preferably a math/computer science teaching area. Knowledge in implementation of industrial arts program would be an asset. We are looking for a principal who can give leadership in Christian perspective in an inter-denominational setting.

Applicants are also invited for an

intermediate teacher

for the 1988/89 school year for a vacancy due to expansion. Ability to provide leadership in music education will be an asset. Possible openings may occur in **Kindergarten** (part-time), **secondary English** and **secondary social studies.**

Applicants should send resume to:
Mrs. Rose Bakker
P.O. Box 844, Duncan, BC V9L 3Y2
Phone: (604) 746-5537

Qualified Teachers Required

for September 1988

English, history, math, French, science. Full- or part-time. Mature Christians with ability to integrate faith and subject matter. Good salary and benefits package.

Apply:
D. MAGGS, PRINCIPAL
REDEEMER CHRISTIAN HIGH SCHOOL
900 Merivale Rd., Ottawa, ON K1Z 5Z8
(613) 722-1175

ST. CATHARINES

Beacon Christian High School

invites applications for a possible opening for September 1988 in:

English and **Dramatic Arts**

Inquiries from applicants qualified to teach courses in the areas of Bible and the social sciences are also welcomed.

Direct your resume to the principal:
Mr. H. Kater
2 O'Malley Dr., St. Catharines, ON L2N 6N7
Telephone (416) 937-7411

Hamilton District Christian High School

invites applications for possible openings in

English
French
Science

Send resume and application to:
Ron Dirkse, Principal
28 Athens St., Hamilton, ON L9C 3K9
or call (416) 389-2296 (school)

Medicine Hat Christian School

invites qualified persons to apply for the possible opening for the position of

principal

commencing August 1, 1988. In addition, we have an opening for Grade 1 and 2.
Medicine Hat Christian School is a growing, interdenominational Christian school, has new facilities, 135 students and is in its sixth year of operation.

Letter of inquiry or application can be sent to:
Mr. William Siofstra, Principal
68 Rice Dr. S.E.
Medicine Hat, AB T1A 7E4
Tel.: (school) 403-526-3246
(home) 403-526-7192

Classifieds

Teachers

HOUSTON, B.C.: The Houston Chr. School, located in north central B.C. has a **Grade 1** teaching position open. We also require a teacher for the **Junior Secondary** program (grades 7 through 10) with ability to teach science and math. Teaching duties commence Sept., 1988. Inquiries should be directed to the principal, Mr. H. Fritschy at (604) 845-7736, Houston Chr. School, Box 237, Houston, BC V0J 1Z0.

LACOMBE CHR. SCHOOL
K-9
a school of 275 students, is accepting applications for openings in the,
elementary grades
for the 1988/89 school year.
Contact: Mrs. Ella Land,
Principal
Lacombe Chr. School
Box 1749, Lacombe, AB T0C 1S0
Tel. (403) 782-6531

LEDUC, Alta: Covenant Chr. School invites applications for possible 1988-89 openings in four positions: **Grade 1, 2, 3** and **4.** Direct letters of inquiry to Lloyd Den Boer, Principal, Covenant Chr. School, Box 1595, Leduc, AB T9E 2Y9

An ad in Calvinist Contact gets results!

LISTOWEL: Listowel Chr. School invites teachers to apply for the following positions: part-time **Kindergarten** and/or part-time **principal relief** and a possible full-time **Grade 5/6** combination. Please forward your letter and resume to: Listowel Chr. School, Mr. Arnold Deelstra, Principal, Box 151, Listowel, ON N4W 3H2. Phone: (519) 291-3086 (school) or (519) 356-9056 (home).

LONDON: London District Chr. Secondary School invites applications for possible openings in the areas of **visual arts/drama, bible and math** for the 1988/89 school year. Please send all letters of application and resumes to Henry Kooy, Principal, London District Chr. Secondary School, 24 Braesyde Ave., London, ON N5W 1V3; tel.: (519) 455-4360.

NEW WESTMINSTER, B.C.: John Knox Chr. School invites applications for a **Kindergarten** teacher. Please send resume and inquiries to: Chuck Gerber, c/o John Knox Chr. School, 8260 - 13th Ave., Burnaby, BC V3N 2G5. Tel: (604) 522-1410.

NEW WESTMINSTER, B.C.:
Principal needed.
John Knox Christian School applications for an elementary school principal (Grades K-7). Position involves part-time teaching. Please send resumes and inquiries to Mr. Chuck Gerber, c/o John Knox Chr. School, 8260 - 13th Ave., Burnaby, B.C. V3N 2G5. Tel. (604) 522-1410.

NEWMARKET: Holland Marsh District Chr. School invites applications for a **Kindergarten teacher** for the 1988/89 school year. We are also looking for a full- or half-time teacher for one of the **primary grades** and a full-time teacher for **Grade 5/6.** Strengths in music and/or French would be an asset. Please send inquiries to Mr. H. VanderVecht, Principal, R.R.#2, Newmarket, ON L3Y 4V9. Phone: (416) 775-3701 (school) or (416) 775-2645 (home).

ORILLIA: Orillia Chr. School invites applications for an opening in our **primary division.** This is a one-year position, replacing a teacher on leave. Please submit all letters of inquiry and resumes to Mr. George Kamphuis, Principal, Orillia Chr. School, P.O. Box 862, Orillia, ON L3V 1G6.

OTTAWA: Ottawa Chr. School invites applications from suitably qualified applicants for a potential **senior elementary** vacancy. This position currently receives a Language Arts/French emphasis. Interested applicants may reply to Wm. A. Van Dyk, Ottawa Chr. School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6.

OWEN SOUND: Timothy Chr. School in Owen Sound will have a possible opening in a **Grade 2 and 3** classroom commencing in September. Experience is desirable and all applicants should send resumes to: Timothy Chr. School, 199 4th Ave., West., Owen Sound, ON N4K 4V1

PORT PERRY: The Scugog Chr. School in Port Perry, Ont., invites applications for the position of **teaching principal** for the 1988/89 school year.
An OACS & CSI school, Grades K-8
Interdenominational
Current enrolment: 52
Three full-time & two part-time teaching staff.
Please submit resume to: Scugog Chr. School, P.O. Box 1798, Port Perry, ON L0B 1N0. Attention: George Eenling.

RED DEER, AB: The Red Deer Chr. School invites applications for possible openings in **junior high, intermediate** and **primary grades.** Expertise in one or more of the following areas will be considered an asset: social studies, art, phys. ed., French and/or music. Direct all inquiries to: Mr. R. Duggan, Principal, Red Deer Chr. School, 14 McVicar St., Red Deer, AB T4N 0M2. Phone: (403) 346-5795.

REXDALE: Timothy Chr. School is seeking applications for a probable **Grade 1** position, beginning September 1988. Qualified applicants should forward information to Mr. G. Postma, Principal, Timothy Chr. School, 28 Elmhurst Dr., Rexdale, ON M9W 2J5. Phone: (416) 741-5770 (school); (416) 743-9536 (home).

ROCKY MTN. HOUSE, ALTA.: Rocky Chr. School will have definite openings in **Grade 1, Grade 2 and Grade 3.** Required abilities include: able to handle an interdenominational setting, team work, work centres in math and language arts. Also, there is a possible opening in **junior high.** Abilities in science, math, P.E., and English an asset. Join a growing, caring community of 200 kids and teachers. Send for an application form and your resume to Box 669, Rocky Mtn. House, AB T0M 1T0.

ST. CATHARINES: Calvin Memorial Chr. School invites applications for a teaching position in **Kindergarten** for the 1988-89 school year. This involves teaching two half-time classes. We also have a possible vacancy at the **junior level.** Please send applications or letters of inquiry to Mr. Jim Vreugdenhil, Principal, Calvin Memorial Chr. School, 300 Scott St., St. Catharines, ON L2N 1J3.

SMITHERS: Smithers Chr. School is in need of a teacher for **Grade 2** for the 1988/89 school year. Please send resumes and applications to Glenn Ewald, Box 2117, Smithers, B.C. V0J 2N0. Phone (604) 847-4238.

SMITHVILLE: The Smithville District Chr. High School has 5 possible openings: **basic core courses** at the Grade 9-10 level, **math & science** — specifically physics, computer and calculus, and in the **Bible, Art** and **English** areas, for Sept. 1988. Send all applications to: Mr. M.B. Stroobosscher, Principal, Smithville District Chr. High School, Box 310, Smithville, ON L0R 2A0; tel. (416) 957-3255.

STRATFORD, the Festival City:
Primary teacher
Stratford is NOT your average Ontario city. If you are prepared for the challenge of a multi-grade classroom in a vibrant Christian school and community, we wish to talk to you. Send your transcript and resume to: Peter VanManen, Principal, Stratford District Chr. School, R.R.#1, 130 Huron Rd., Sebringville, ON N0K 1X0

STRATHROY: John Calvin Chr. School, Strathroy, will require a part-time **French** teacher with a possibility for some principal relief (total approximately 48% time) for the 1988-89 school year. Please forward all letters of inquiry to: Mr. H. Wiersema, Principal, John Calvin Chr. School, 48 York St., Strathroy, ON N7G 2E3

VERNON, B.C.: Vernon Chr. School invites applications to fill possible teaching positions for **Grade 1/2** and **Grade 5/6** for the 1988/89 school year. Please send applications, resumes and inquiries to: Mr. K. Stromberg, Principal, Vernon Chr. School, Pleasant Valley Rd., Site 19A, Comp. 4, R.R.#3, Vernon, B.C. V1T 6L6. Tel.: (604) 545-7345.

TERRACE, B.C.: Centennial Chr. School, located in Terrace, B.C., is inviting applications for possible openings in **K-7** for the 1988/89 school year. Centennial Chr. School, operating since 1967, has a present enrolment of 80 students. The school, located in the beautiful Skeena Valley, offers many dynamic opportunities. For further information please contact: Frank Voogd, Principal, Centennial Chr. School, 3602 Sparks St., Terrace, BC V8G 2V6. Tel.: (604) 635-6173.

WILLIAMSBURG, ON: Timothy Chr. School is inviting applications for openings at the **Grade 3/4** and **5/6 levels** for Sept., 1988. Please address all applications to: The Principal, Timothy Chr. School, Williamsburg, ON K0C 2H0. Tel.: (613) 535-2687.

WILLOWDALE: Willowdale Chr. School invites applications for a possible **Junior Grade** position. If you are interested in joining a vibrant school which provides quality Christian education to the Metro Toronto area, please submit resume to: Mr. A. Ben Harsevoort, 60 Hilda Ave., North York, ON M2M 1V5. Phone: (416) 222-1711 (school) or (416) 665-3033 (home).

WOODSTOCK: For the 1988/89 school year we have a definite opening for a **special education** teacher as well as a possible opening in one of the upper **elementary grades.** Direct inquiries to Ray VanderPloeg, Principal, c/o John Knox Chr. School, 800 Juliana Dr., P.O. Box 243, Woodstock, ON N4S 7W8. Tel: (519) 539-1492 (school), 539-2117 (home).

Coming next week: Annual Education Issue.

ADDRESS CHANGE

Please use this form and allow four weeks for processing request.

Attach your present label here.

Please indicate when new address takes effect.

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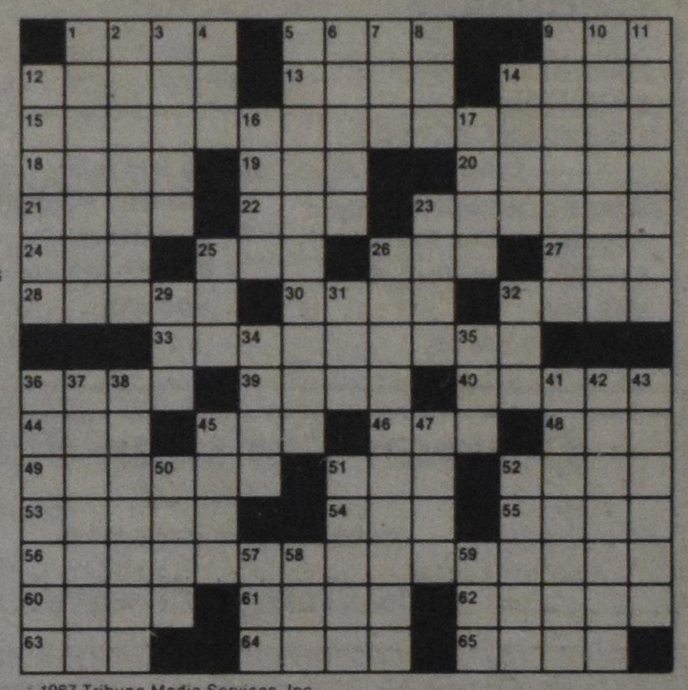
mail to:
CALVINIST CONTACT
4-261 Martindale Rd.
St. Catharines, ON
L2R 6P9

Weekly Crossword

by Stanley B. Whitten



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58 Sch. subj.
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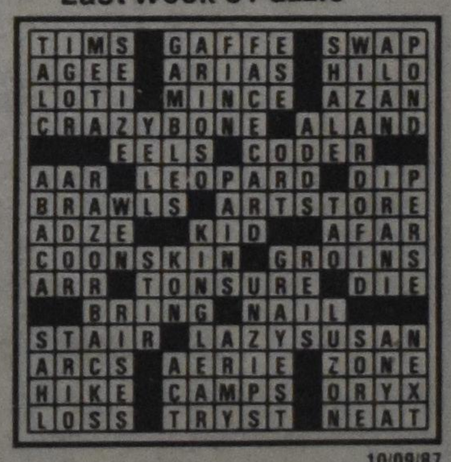
Last Week's Puzzle



10/09/87

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Events

Gift from hate mail writer puts college in bad spot

MINNEAPOLIS, Minn. (EP) — Generally a half-million dollar gift for a wing of a new building is a blessing for a Christian college. But for Augsburg College, a (Missouri Synod) Lutheran university in Minneapolis, it's turning out to be something of a curse.

The gift was from Elroy Stock, a graduate of the school and successful West Publishing Company executive. Until mid-February the school knew Stock as a generous benefactor and supporter of the institution's programs. But an investigative report by WCCO Television showed that Stock was also something else: a hate-mail writer.

A WCCO report on a five-year investigation by the post office said that Stock had sent out thousands of anonymous mailings over the past 14 years, generally to interracial and interreligious couples and to some of their children. The messages called for no mixing of the races.

Stock denied that he is a racist, saying God created all of the races and claiming he loves them all equally. "That's why I want to see them preserved," he explained to WCCO.

Stock's letters, though not illegal, were disturbing, and were often sent to the newly bereaved.

His gift and the subsequent revelations have left Augsburg in a difficult position. Some, including many students, have called on the school to return the $500,000. Others say that giving a man half a million dollars is hardly an appropriate sanction.

Augsburg President Charles Anderson — a white man whose son married a black woman — said the school has dropped plans to name the new wing after Stock.

But Anderson said the school will not give back the money, explaining, "I don't know of fund raisers anywhere that have a litmus test that they ask their donors to pass or take."

Anderson said the Augsburg community was "confused, angered and saddened" by Stock's actions, and emphasized that "Augsburg College, while a beneficiary of Mr. Stock, does not in any sense support these positions and actions." He added that Stock's gifts have been made without restrictions, and that at no time were college personnel aware of Stock's actions.

Church news

Christian Reformed Church

Declined

— to Trinity, St. Catharines, Ont., Rev. Barry Beukema of Burdett, Alta.

New service times

— Cambridge, Ont.: Effective immediately, services will be held at 10 a.m. and 7 p.m.

Redeemer College Presents

Organ / Trumpet Concert

with Jan Overduin & Eric Schultz

in the college auditorium

on Saturday, April 16, 1988, 8:00 p.m.

Adults $8.50, student/Sr. $6.50

For tickets call Redeemer College

648-2131, Ext. 213

An Inspirational Meeting

to be held in

London Bethel Christian Reformed Church

on April 8, 1988, at 8 p.m.

featuring the dynamic speaker

REV. STEVE SCHLISSEL

on the theme: *Rebuilding Zion's Walls: the calling of councils*

— EVERYONE WELCOME! —

Sponsored by the Concerned Members of the CRC of Classis Chatham

Helping people through grief

Sponsored by Classis Hamilton Elders' Conference & Salem

at Ancaster Christian Reformed Church

on Saturday, March 26, 1988, 9:00 a.m. to 3:30 p.m.

For *widows and widowers* who seek support and comfort in coping with the impact of the loss of a loved one and for *church officers* and others who minister to them.

To register and for further information, please call:

Salem Christian Counselling Clinic, Hamilton

(416) 528-0353

— Admission free

1958 With thanksgiving to God, 1988

Maranatha Chr. Ref. Church

of Cambridge, Ontario

is planning to celebrate its

30th anniversary

on April 16 - 17, 1988

All former pastors and members are invited to attend. An anniversary dinner and evening of nostalgia entertainment will be held at the church on 94 Elgin St., Saturday, April 16th, starting at 6:30. Special worship services are planned for 10 a.m. and 7 p.m. on Sunday, April 17th. Reservations ($10 per person) for the dinner should be made with:

MRS. P. NYMEYER

109 Chalmers, St. S., Cambridge, ON N1R 6A5; Tel: 519-621-1537

ATTENTION

DATE CHANGE

Kingston Christian School

Kingston, Ont.

plans to celebrate its

25th anniversary

the weekend of

October 21 - 23, 1988

Former teachers, alumni and friends are invited to join us for the celebration. For further information, please contact:

Mrs. Linda Knetsch

R.R.#3

Kingston, ON K7L 4V2

Tel. # (613) 389-4481

The Dutch

7

REINATA HEEMSKERK ____ alto
NICO BOER ____ tenor
MARTY SCHREIJENBERG ____ trumpet
JAN VEENJE ____ piano
LOEK VAN DER LEEDEN ____ piano
JURRIEN PLENDER ____ organ
HAN KAPAAN ____ oboe

(musical supervisor Loek v.d. Leeden)

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IN CONCERT

REDEEMER COLLEGE AUDITORIUM

ANCASTER, ONTARIO

APRIL 2, 1988, 8:00 P.M.

Tickets $10.00
Sr. Citizens $8.00

For tickets call Dundas (416) 627-3634

Calendar of Events

Mar. 9 - Apr. 8	"Encounters": The art of Flora Visser, deals with relationships. See her thought-provoking works at Redeemer College, **Ancaster**, Ont., 9:00 a.m. to 9:00 p.m. Monday through Saturday. For info. call (416) 648-2131.
Mar. 18-19	Healing Seminar with Mike Turrigiano at Good Samaritan Community Church, Hwy. 7 and Woolwich Township Rd. 72, **Kitchener**, Ont. For info. call (519) 648-2128.
Mar. 20	50th anniversary of the **Holland Marsh** Chr. Ref. Church. Services at 10 a.m. and 4:30 p.m. **Mar. 23:** 7:30 p.m. social. Former members and friends are urged to attend.
Mar. 23 - Apr. 8	View the works of Christian community artists including children, at the juried exhibition "Community in Visual Expression," at Redeemer College, **Ancaster**, Ont., 9:00 a.m. to 9:00 p.m. Monday through Saturday. For info. call (416) 648-2131.
Mar. 24	CFFO provincial board meeting from 10 a.m. to 4 p.m. in the CRC, **Georgetown**, Ont. For info. call (519) 837-1620 (CFFO office).
Mar. 24	Homestead Annual Meeting at 8 p.m. in the CRC, **Fruitland**, Ont. Speaker: Chris Fields on "Schizophrenia is Real!" Refreshments. Everyone welcome.
Mar. 24 - Apr. 28	Dr. Dobson Film Series "Turn Your Heart Toward Home" in First CRC, **Brantford**, Ont. at 7:30 p.m. on Mar. 24, 31, Apr. 7, 14, 21 and 28.
Mar. 26	Annual Fundraising Dinner and "Hank Hultink Roast," at Calvin Chr. School, West Fifth St., **Hamilton**, Ont. For tickets call (416) 383-5701.
Mar. 26	Morgan Cryar in concert at Redeemer College, **Ancaster**, Ont., at 8 p.m. Tickets: in advance $6.00, at the door $8.00. Phone (416) 648-2131.
Mar. 26	Spring concert by the organ/flute/violin trio of Mario Portoraro, Ronald Korb and Michael Sproule (U. of T. Faculty of Music), at 8 p.m. in Mountainview CRC, **Grimsby**, Ont.
Mar. 26	"Helping people through grief" sponsored by Classis Hamilton Elders' Conference and by Salem. From 9:30 a.m. to 3:30 p.m. in CRC, **Ancaster**, Ont. For widows and widowers and for church officers. To register, call Salem at (416) 528-0353.
Mar. 27	Spring concert at 8 p.m. in the **Aylmer** CRC (Caverly & South St.). Choirs participating: Bel Canto (London), Ingersoll CRC Choir and "Shining Lights" (Aylmer).
Apr. 1	"Kom Nu Met Zang" — Hollandse Samenzang, at 7:30 p.m. in the Immanuel CRC, Mohawk & West 5th, **Hamilton**, Ont.
Apr. 1-8	Calvin Theological Seminary Choir Tour, Dr. Emily Brink, director. **Apr. 1:** First CRC, **Kitchener**, Ont. at 8 p.m.; **Apr. 2:** Community CRC, **Meadowvale**, Ont., at 8 p.m.; **Apr. 3:** CRC, **Willowdale**, Ont., at 8 p.m.; **Apr. 4:** First CRC, **Kingston**, Ont., at 7:30 p.m.; **Apr. 5:** First CRC, **Montreal**, P.Q., at 8 p.m.; **Apr. 6:** Calvin CRC, **Ottawa**, Ont., at 8 p.m.; **Apr. 7:** Cephas CRC, **Peterborough**, Ont., at 8 p.m.; **Apr. 8:** Bethel CRC, **Listowel**, Ont., at 8 p.m.
Apr. 1	Concert by Chr. Choir "New Life" at 8 p.m. in the Maranatha CRC, **St. Catharines**, Ont., presenting Mozart's "Mass in C" as well as Lenten and Easter music. Guest soloists Eileen Funk, Catherine Newman, Velmer Headley and Les Neufeld.
Apr. 7,8,9	Redeemer College presents "Our Town" by Thornton Wilder. "One of the most important theatrical experiences of this generation ..." *Chicago Tribune*. Tickets: $5.00 students and seniors, $6.50 adults. Call (416) 648-2131.
Apr. 8-10	Salem Marriage Enrichment Weekend at the Canterbury Hills Retreat Centre, near **Ancaster**, Ont. For info. call (416) 528-0353.
Apr. 9	35th Annual CLAC Convention at Sheraton Villa, **Burnaby**, B.C. Thomas Langan, keynote speaker, will speak on: "Clarity in Times of Confusion."
Apr. 9	Organ concert by Andre Knevel at 8 p.m. in Central Presb. Church, (Charlton & Carolyn), **Hamilton**, Ont.
Apr. 9	Annual Spring Christian Male Choir Festival, hosted by the Chatham choir, at 7:30 p.m. in Park Street United Church, 12 Dufferin St., **Chatham**, Ont.
Apr. 10	Spring concert at 8 p.m. in the Bethel CRC, **London** (716 Classic Dr.). Choirs participating: Ingersoll CRC Choir, "Shining Lights" (Aylmer) and Bel Canto Chr. Choral Society (London).
Apr. 13	Spring concert by Leendert Kooij's OCMA with Andre Knevel at the organ, at 8 p.m. in the Willowdale United Church, **Willowdale**, Ont. For tickets call (416) 636-9779.
Apr. 13	Dr. Jitse Vander Meer, Associate Professor of Biology at Redeemer College, will speak on: "Creationism vs. Evolutionism" at 8 p.m. in the East CRC, **Strathroy**, Ont.
Apr. 15	Fryske Joun! Om acht ure sille wy an Fryske joun halde yn de Christelike Skoalle op de hoek fan Exmouth en Pontiac, **Sarnia**, Ont.
Apr. 15-23	Organ concerts by Frans van der Hauw (Bolsward, The Neth.) on **April 15:** CRC, **Exeter**, Ont., 8 p.m.; **Apr. 16:** Collier St. United Church, **Barrie**, Ont., 8 p.m.; **Apr. 22:** Can. Ref. Church, Belsyde, **Fergus**, Ont., 8 p.m.; **Apr. 23:** CRC, **Drayton**, Ont., 8 p.m.
Apr. 16	Elders' conference on "A New Creation." Speaker: Rev. J. Quartel. From 10 a.m. to 3 p.m. at the CRC, **Mt. Brydges**, Ont.
Apr. 16	Spring concert by Leendert Kooij's OCMA with Andre Knevel at the organ, at 8 p.m. in Rehoboth CRC, **Bowmanville**, Ont. For tickets call (416) 636-9779.
Apr. 17	Spring concert at 8 p.m. in the **Ingersoll** CRC, 429 King St. W. Choirs participating: "Shining Lights" (Aylmer), Bel Canto (London) and Ingersoll CRC Choir.
Apr. 22-23	25th Anniversary/Reunion of the Toronto District Chr. High School. **Apr. 22:** Evening program. **Apr. 23:** Open house, reunion and banquet featuring Andrew Kuyvenhoven, at TDCH, 7900 Kipling Ave., **Woodbridge**, Ont. For info. call: (416) 741-2273.

Advertising Deadlines

Fri. Mar. 25	Tues. Mar. 22	Wed. Mar. 16-8:30a.m.	Thurs. Mar. 17-8:30a.m.
Fri. Apr. 1	Tues. Mar. 29	Wed. Mar. 23-8:30a.m.	Thurs. Mar. 24-8:30a.m.
Fri. Apr. 8	Tues. Apr. 5	Tues. Mar. 29-8:30a.m.	Wed. Mar. 30-8:30a.m.

**Please note: Deadlines for the Apr. 8 issue have been pushed up due to office closing for Good Friday. Please be sure to get all your advertising in on time to ensure it will appear when desired.

Dutch

Kommentaar met een knipoog

Herman de Jong

Worden als een kind

Eens had ik een onderwijzer die prachtig kon vertellen. Zomaar voor de vuist weg! Zijn Bijbelse verhalen leefden. Je zag Jezus met zijn discipelen als het ware langs de stoffige wegen van Canaän trekken. Je zat, weggedoken tussen Petrus de Ruwe en Johannes de Fijne, ademloos naar de gelijkenissen te luisteren.

Maar dan kwam de week voor de Paasvacantie. Ineens was het met het improviserend vertellen gedaan. Meester las de lijdensverhalen voor uit de kinderbijbel van Anne de Vries. Die vertrouwde hij 't best, want de Vries was ook een meester. Maar wij hoorden meester liever zomaar vertellen. Er zat dan meer kleur in. Maar we begrepen hem best, hoor! Als hij over de burgers van Leyden (die zo'n honger hadden) vertelde, ging zijn stem bibberen en kreeg hij tranen in zijn ogen. Meester was een emotioneel mens. Het kruisverhaal was te veel voor hem.

Toen ik zelf meester was, gebruikte ook ik vaak de kinderbijbel gedurende de lijdensweek. Vooral als mijn geloof zich in de diepte bevond en ver verwijderd van het grootste wonder in de geschiedenis van de cosmos. Die week voor Pasen is soms een moeilijke week voor onderwijzers. Bid u maar veel voor ze, vooral in die week. Onderwijzers en onderwijzeressen zijn ook maar mensen. Meer dan enig ander Bijbelverhaal raakt het lijden van onze Heer en Heiland een klas zeer diep. Daarom moet het met volle overtuiging verteld worden. Dat is niet altijd gemakkelijk. Wat doe je als de duivel aan je leven tornt en de innerlijke bewogenheid des geloofs ver zoek is? Dan van het kruis te moeten vertellen is een moeilijke zaak. Echt, bid u maar veel voor dominees en onderwijzers in die week voor Pasen!

Het zijn heilige uurtjes als in die week van Jezus' verzoenend kruis verteld wordt. Oudere mensen, die wat meer tijd hebben om de bladzijden van hun levensboek terug te slaan, zullen zich die uurtjes in de klassen van Christelijke scholen in Hogezand-Sappemeer, Sneek of Zierikzee, beter voor ogen kunnen halen. Vraagt u zich wel eens af hoe uw leven zich ontwikkeld zou hebben als u deze uurtjes nooit meegemaakt had?

Het waren de vormende jaren. Indrukken, toen verkregen, blijven je je hele leven bij. Ze hebben zich genesteld in je onderbewustzijn, werden soms voor een lange tijd verdrongen, maar nu, zoals u daar zit in uw gemakkelijke stoel, komen ineens speciaal die dia's van vroeger door uw hoofd flitsen. U ziet uzelf weer stilletjes zitten luisteren naar het innig-tere verhaal van de kruisiging. En u bent plotseling weer bezig met het meest centrale van het Christelijke geloof: dat uw Heiland stierf tot genoegdoening van uw zonden. U zit weer in die klas als meester vertelt, en ineens valt alles rondom je weg ... je ziet die meester met zijn baard en snor niet meer, je merkt niets meer van je medeleerlingen, het zwarte schoolbord achter meesters rug wordt de duisternis die drie uur duurde, en je bent helemaal alleen met Jezus. Zijn lichaam is al stil. Maar dan openen zich zijn ogen. "Mijn God, mijn God, waarom hebt U mij verlaten?"

Het geloof van een kind is zo eenvoudig. Maar het kind voelt diep. Onderwijzers weten dat. Speciaal het verhaal van de kruisiging kan en mag in een klas niet volledig uitgebeeld worden, daarvoor is het te erg. Er zijn toch al genoeg meisjes die wanhopig proberen hun tranen tegen te houden. En de jongens weten met hun handen geen raad. Ze hangen ook niet aan meesters lippen, maar kijken elders. Meester mocht eens iets op hun gezicht kunnen lezen. Sommige jongetjes doen net of ze vreselijk moe zijn, en leggen het hoofd op de bank. Dat is in andere omstandigheden absoluut verboden, maar de meester kent zijn knapen en laat het nu toe. En de meester peinst: deze kinderen komen over enkele jaren in het volle leven te staan. Flinke mensen worden ze, flinke Christenen ook. De hand aan de ploeg van de Heer! Maar de meester weet ook dat er iets anders staat te gebeuren. Ze gaan een leven toegemoet waar je je emoties maar beter weg kunt duwen. Het diepe gevoelsleven van zijn leerlingen zal een knauw krijgen. En tussen die tere innerlijke verhouding tussen hen en de Heer Jezus, ja, daar zal iets tussen komen: de harde werkelijkheid van de dagelijkse beslommeringen in het gezin, de maatschappij, en ... de kerk.

Ook de kerk? Dit is de eeuw van het verstand! Men moet veel leren om iets te worden. Dit is de eeuw van de analyse. Dit is de eeuw van een vergevorderde techniek. In deze eeuw slaat de kinderlijke intuïtie om tot een intellectuele, koud-verstandelijke levenservaring. Deze eeuw is de kerk binnengekropen ...

Als men nog tijd heeft de Bijbel te bestuderen in verenigingen of Bijbel-studie clubs, gaat men zorgvuldig analyseren, soms zo zorgvuldig dat de rijke boodschap het hart niet meer raakt. En als de dominee in het vuur van zijn preek (emotie) wat afdwaalt van zijn drie puntjes, vinden we dat maar zo-zo. En wat te zeggen van de uitpluizerij, de muggenzifterij welhaast, die gepaard gaat met het behouden van de enig-zaligmakende kerk? Waar blijft dan de bewogenheid van een Jezus Christus met de pijn in de wereld? Raakt door onze koud-verstandelijke verontrustheid het eigenlijke van het kruis-evangelie, de blijheid van kind van God te zijn, het medelijden met de medemens, het bouwen aan een koninkrijk des Heren, niet op de achtergrond?

Ik zal eerlijk zijn. Er is een jaar geweest in mijn eigen leven dat ik de kinderen niet kon vertellen van het kruis. Er was toen veel strijd in de kerk en christelijke organizaties. Daar had ik het in mijn gedachten erg druk mee. Eigenlijk dacht ik dat het meedoen aan die strijd mij tot een eerste-rangs Christen maakte. Maar in mijn onderbewustzijn woelde een opgekropte haat en dat liep uiteindelijk uit op een diepe depressie. Ik moest veel dingen van mij afwerpen, totdat ik alleen voor het kruis van mijn Heiland kwam te staan. Pas veel later leerde ik, dat het kruis waaraan de Here Jezus zichzelf volledig weggaf aan ons, 'dienen' betekende. Misschien heb ik dat te laat geleerd in mijn leven ... ik heb nog veel moeite mezelf te geven.

Worden als een kind. In de rompslomp van het zakelijke, intellectuele leven, waar kennis nummer één is, is dat een moeilijke zaak.

Maar als al die beslommeringen wegvallen, en u alleen zit in uw flatje van het bejaardentehuis, misschien net als een kind hulp nodig heeft, gaan die woorden van onze Heer weer leven. Alle omweggetjes vallen zo langzamerhand weg en als een kind, dat stil luistert naar het verhaal van het kruis, kruipt er niets meer tussen uw verhouding met de Heiland. En Jezus zegt:

"Ik kom met haast, Ik kom!
houd vast wat ik u heb
gegeven!
Er blijft bij alle aardse last
een open deur ten leven.
Werp van u af wat ik niet gaf.
Ik houd u vast in 't lijden.
Niets zal u van Mij scheiden.

Herman de Jong woont in Jordan Station, Ont.

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Naar ons van officiële Nederlandse zijde wordt medegedeeld, is het kantoor van het Vice-Consulaat der Nederlanden te Chatham (District Graafschappen Kent, Lambton en Essex) met ingang van 1 maart 1988 gesloten.

De werkzaamheden zullen worden overgenomen door het:
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Bond van wapenbroeders richten een Canadese afdeling op

John G. Laros

Niet zolang geleden vond in Brantford, Ontario, in de Officers Mess van de Armory een historisch gebeuren plaats. Het was namelijk zo, dat op 12 december 1987 het Gewest Canada van de bond van wapenbroeders daar werd opgericht.

Het begin van het werk van deze bond hier in Canada moet gezien worden als een gevolg van de Emigratie van de heer E. Roosegaarde Bisschop, een gepensioneerd Beroeps Officier van het Nederlandse Leger, die, toen hij zich in Nederland afmelde bij de toenmalige Voorzitter van deze Bond in Nederland, de inmiddels overleden Gen. Maj. van de Kon. Luchtmacht de heer F. Vullers, van deze heer het verzoek kreeg om de mogelijkheid te onderzoeken een afdeling van die bond te stichten in Canada.

Aanvankelijk ging dat niet zo vlot, maar toen de Maj. bd. Roosegaarde in 1985 een Remembrance Service organiseerde, ter herdenking van de 40ste herdenking van de bevrijding van Holland, kwamen er naar die dienst, die in Brantford werd gehouden, zo'n 500 personen van Nederlandse afkomst. Kort daarop werden met behulp van enkele instanties uit Nederland 200 gewezen militairen en verzetstrijders aangeschreven en hen werd gevraagd om lid te worden van de Bond van Wapenbroeders in Canada. En daarmee was het begin gemaakt van onze organisatie hier in Canada.

Als gevolg daarvan werd op 3 october 1987, ten huize van de Co-ordinator John G. Laros uit Brampton, Ontario, de afdeling Centraal Ontario opgericht.

Op 28 october 1987 volgde de stichting van de Afdeling Zuid West Ontario onder het voorzitterschap van de Heer J. van Marrum uit Chatham, Ontario.

Toen wij dus eenmaal de afdelingen in werking hadden werd het tijd om te gaan denken over een overkoepelend orgaan voor de gehele operatie in Canada. Het gevolg was, dat op 12 december 1987 het Gewest Canada van de Bond van Wapenbroeders in Canada werd opgericht.

De lezers kunnen zich misschien wel voorstellen dat al deze dingen ons blij maken, want nu kunnen wij vanuit Canada ook onze stem laten horen bij de Bond van Wapenbroeders in Nederland.

Daarnaast blijkt wel uit de steeds groeiende belangstelling voor ons werk, dat er een behoefte bestond onder de Oud-Strijders (Verzets en anderen) en de gewezen Dienstplichtigen om contact te zoeken met hun vroegere Wapenbroeders.

Meerdere malen ontvangen wij telefoontjes met het verzoek om meer gegevens. En uit die gesprekken blijkt telkens weer dat wij allemaal dezelfde gedachten en herinneringen hebben aan de jaren, doorgebracht in het Leger.

De ouder je wordt, des te belangrijker wordt het om je gedachten te kunnen uiten en je problemen te kunnen bepraten met je gewezen Wapenbroeders. Na zo'n 40 jaren blijken er allerlei psychologische problemen op te komen. Wij hebben dat al zo dikwijls gemerkt uit de gesprekken die wij met andere Veteranen voerden.

Ook in Holland heeft men dit probleem onderkend, en daar heeft men zelfs een Ombudsman benoemd om deze problemen te lijf te gaan.

Maar, al heeft men zo'n functionaris hier in Canada niet, het is toch goed wanneer wij met elkaar onze problemen kunnen bepraten, want op die wijze komen wij heel wat dichter bij een oplossing en ook al kunnen wij niet direct helpen, het werkt zeer zeker als een uitlaatklep.

Mocht het zo zijn dat u als lezer meer informatie wilt ontvangen, contact dan de heer E. Roosegaarde Bisschop Maj. bd., 8 Lansdowne Ave., Brantford, Ontario N3T 4T2 of bel even, het nummer is (519) 752-6742.

Ook de heer John G. Laros, 76 Flowertown Ave., N.W. Brampton, Ontario L6X 2K7, Tel. (416) 455-8651 wil u alle inlichtingen verstrekken als u daarom vraagt.

Foto van John G. Laros

Voorste rij vlnr.: Maj. bd. E. Roosegaarde Bisschop, Voorzitter; J.G. Laros, Vice-Voorzitter; achterste rij vlnr.: J. Fennema, Penningmeester; R.N. Anes, Secretaris; Wm. Jeroninus, Lid.

Kinderverzorging: Nieuwe mogelijkheden

De beschikbaarheid van goede, betaalbare en geschikte kinderverzorging geeft nieuwe mogelijkheden in de toekomst voor vele vrouwen in Canada.

De Federale Regering van Canada heeft de belangrijkheid van gemakkelijk te verkrijgen kinderverzorging ingezien door de invoering van "The National Child Care Strategy" — een aantal programma initiatieven die een wijde variatie van kansen bieden aan vrouwen die binnen- of buitenshuis werkzaam zijn.

Hoogtepunten in dit programma houden het volgende in:

- een uitbreiding van 200.000 nieuwe plaatsen voor kinderverzorging;
- de instelling van een 100 miljoen dollar "Child Care Initiatives Fund" ten bate van ontwikkelingsprojecten voor kinderverzorging en voor groepen met speciale behoeften;
- de verhoging van $2.000 tot $4.000 van de "Child Care Expense Deduction" voor kinderen zes jaar en jonger, of die speciale verzorging nodig hebben;
- de invoering van een $200 bijslag aan de "Child Tax Credit" voor kinderen zes jaar en jonger.

Als Minister, verantwoordelijk voor de "Status of Women," nodig ik u uit er kennis van te nemen, hoe u en uw gezin voordeel kunnen trekken van de "National Child Care Strategy."

Schrijf s.v.p. naar:

Barbara McDougall, Minister Responsible for the Status of Women, House of Commons, Ottawa, Ontario KIA 0A6

Status of Women Canada | Condition féminine Canada

Canada

Books/Meditation

Robert VanderVennen, book review editor

Medical

Adventure in medical service

From Sled to Satellite: My Years with the Grenfell Mission, by Gordon W. Thomas, M.D. Richmond Hill, Ont.: Irwin Publishing, 1987. Hard cover, 125 pages, $17.95. Reviewed by Thomas Zeyl, M.D., family physician in Smithville, Ont.

Have you ever thought what it would be like to travel to the doctor on a dogsled? Or to have your appendix out at the kitchen table? In this fascinating book Dr. Gordon Thomas chronicles his work at the Grenfell Mission at St. Anthony, Newfoundland, from 1946-1979, which includes both of the above.

Medicine in Canada in the late 1800's was sparse, unsupervised and sporadic even in the best of situations. However, most of the populated areas of Canada had access to medicine which was on par with the rest of the world. It was in the remote areas that the greatest challenges were posed to nurses and doctors desperately trying to serve the vast sparsely populated areas of the north and extreme east and west.

Dr. Wilfred Grenfell had first come to Newfoundland in 1892, having been recruited by the Royal National Mission to Deep Sea Fishermen. He was so moved by the plight of the Newfoundland fishermen and their families that he devoted the rest of his life to their service. He not only looked after them medically but also went on speaking tours and fundraising engagements to support his work. The result was a small hospital in Battle Harbour and another by Indian Harbour. By 1901 he was building a hospital in St. Anthony.

Medical enterprise

Grenfell enlisted the help of Dr. Charles Curtis, an intern at Boston City Hospital, to assist him in running what was by then seven hospitals, four outpost nursing stations, an orphanage, two schools, a reindeer herd, a pig farm, a sheep herd, a cattle herd, a number of gardens and chicken houses, and a half a dozen consumer co-operatives! Dr. Grenfell died on Oct. 9, 1940, leaving Dr. Curtis to run the enterprise.

It was to this that the books author Dr. Gordon Thomas came in 1946 at age 26. His mentor at the time, famous neurosurgeon Dr. Wilder Penfield, urged him to interrupt his training in neurosurgery because he seemed to have that adventuresome spirit that was needed for a doctor in the outback.

The situation in St. Anthony was typical of the time. There was only one road, with paths everywhere else. There were no automobiles and only a few dilapidated trucks which brought supplies from the wharf to the hospital warehouse. The hospital itself had 80 beds, a small operating room which doubled as a delivery room, and three live-in nurses. A Swedish spinster presided over the hospital, doubling as Head Nurse, anaesthetist and housekeeper (anaesthesia techniques were simple: one dripped ether onto a handkerchief which was put over the nose). There was enough work to do. Rounds were started early in the morning before breakfast, after which casts were applied if necessary and a quick look at medical journals was done before the hospital farm animals were inspected to make sure that the hospital had a fresh supply of meat. The afternoon was spent in office or making rounds, which was continued after supper until just before bedtime.

Dr. Thomas goes on to describe some very fascinating cases which he had, and how they were solved. Imagine doing brain surgery with, among other things, a kitchen spoon! Many of the diseases treated then we simply do not see today, such as tuberculosis, meningitis, or widespread tuberculosis known as "galloping consumption." Today many of the diseases seen then, which were totally untreatable, are very amenable to treatment. However many of the problems of diseases described in the book were no different than they are now; however, could you imagine being brought by airplane to the hospital to have your caesarean section?

The latter part of the book outlines the great strides in medical care as when airplanes began to be used to fly both patients and doctors around the deserted areas of Newfoundland. A hospital ship named the *Strathcona* which had a dispensary, hospital beds, x-ray equipment and dental suite was also operated by the Grenfell Mission. A bush aircraft, equipped with floats in summer and wheel skis in winter, was used as an air ambulance travelling clinic from 1967-1985. Eventually a new hospital was built, a 170-bed facility complete with all the modern equipment of the time. By 1968 the nursing staff had grown from 30 to 85, and the number of doctors grew to 22. The Grenfell system was delivering about 1,000 babies a year. Half of these in the outlying stations were handled by district nurse-midwives. A special incubator for transporting premature infants in bad weather was devised and its heating system was attached to the electrical circuit of an aircraft.

Most patients could afford no more than a fraction of the cost of medical care so it was heavily subsidized by the government and the International Grenfell Association. However the mission had long had a policy people should contribute something for the services they receive. In early days this was usually food like salt cod, fresh salmon, a few partridge or some rabbits.

This book certainly tells a fascinating tale and is a valuable addition to the growing number of books on the history of medicine in Canada. It will interest not only those who are in the medical and nursing profession or historians, but anyone interested in early Canada. It will make you feel how fortunate we all are to live in the latter part of the twentieth century.

Friends of God

Wayne Brouwer

The agony of death

"But God raised him from the dead, freeing him from the agony of death." **(Acts 2:24)**

"The hour which gives us life begins to take it away." So the first-century Roman statesman Seneca expressed our close attachment to death. George Bernard Shaw put it this way: "The statistics on death are quite impressive. One out of one people die."

How do you look at death? With the resigned sigh of Napoleon: "Oh well, no matter what happens, there's always death!"? With the comic denial of Woody Allen: "It's not that I'm afraid to die. I just don't want to be there when it happens."? With the fascinated dread of young Michael in the tender book, *Children's Letters to God:* "Dear God, what is it like to die? I just want to know, I don't want to do it."?

In 1810, the poet Wordsworth assessed all funerals when he noted in his *Essay upon Epitaphs:* "A grave is a tranquillizing object." It is impossible to stand at a graveside without some sober reflection.

Perhaps that is why the epitaphs on tombstones fascinate us. An otherwise unknown Simonides of ancient Greece left this message on the stone marker of his grave: *"Someone is glad that I, Theodorus, am dead. Another will be glad when that someone is dead. We are all in arrears to death."*

One of the stone paving slabs on the floor of an English church marks the grave of a poor parishioner of some centuries ago. It testifies to the great levelling quality of death: *"Here lie I by the chancel door; They put me here because I was poor. The further in, the more you pay, But here lie I as snug as they."*

The frustration of death

There is no way to whitewash the agony of death. We all pray for a peaceful end, dying at old age during a quiet night's sleep. But even then, the reality of an abrupt passing from this life, the immediate change from participation to non-participation leaves the rightful sense of frustrated indignation. We were not created with life just to have it taken away from us. We were not born to die. We do not live in order to end it all.

Christians do not minimize the agony of death. Death is never pretty. It is never cheerful. It is never good. It may be the best of all poor human alternatives when you see someone suffer greatly, but it is never something upon which you put the *Good Housekeeping* seal of approval.

The comfort of sharing

But it is precisely the *agony* of Jesus' death that brings comfort to the rest of us who still have to die. If Jesus went through the agony of death, He understands what we are party to. He himself cried in terror to be released from his road to the cross. But He went anyway. He saw death turn its ugly face toward him. He felt life slipping from his grasp. He was tormented with the pain and frustration of not being able to do anything about it all. He met death. He died, in agony. He knows what we go through. And when we come to that point, He's there with us. Agony lessens when it is shared. Grief melts when we hold hands.

There is great comfort in dying when we are not alone. It is good at the end to be surrounded by family and friends. But it is even more important to know that the living Christ walks the same way with us.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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